

THE
HISTORIE
OF THE
DAMNABLE LIFE
AND DESERVED DEATH
OF
Doctor John Faustus.

Newly printed; and in convenient places imperfect matter amended: according to the true Copie printed at Frankford; and translated into English, by P. R. Gent.



Printed at London, for Edward Wright; and are to be sold at the Signe of the
Bible in Giltspur-frere without Newgate. 1648.

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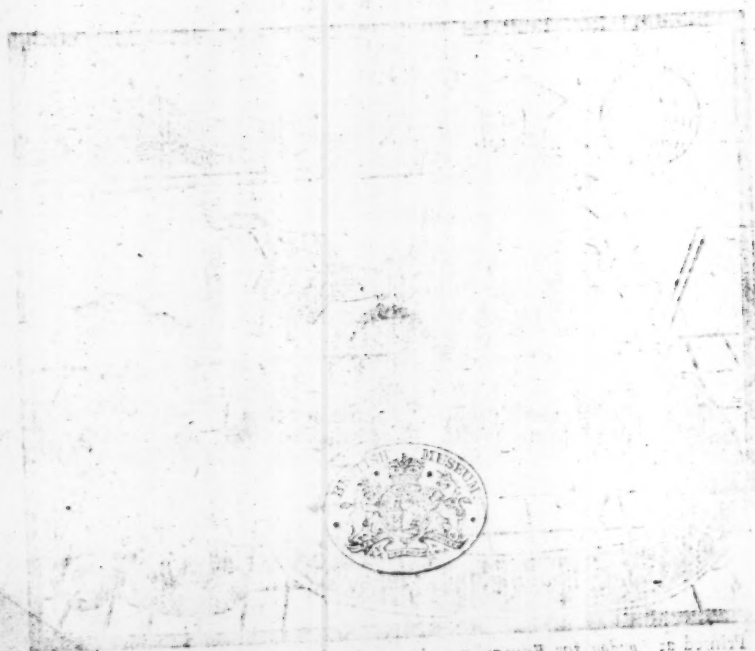
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A DISCOURSE OF THE
MOST FAMOUS DOCTOR IOHN

FAVSTVS, of Wittenberg in Germany, Con-
juror and Necromancer: wherein is declared many
strange things that himselfe had seene and done
in the earth and ayre, with his bringing up,
his Travels, Studies, and last end.

CHAP. I.

Of his Parentage and Birth.



IOhn Faustus, bozne in the Towne of Rhodes, being
in the Province of Weimer in Germany; his Fa-
ther a poore Husbandman, and not able well to
bring him up; yet having an Uncle at Witten-
berg, a rich man, and without issue, took this
Faustus from his father, and made him his heire,
insomuch that his father was no more troubled
with him, for he remained with his Uncle at
Wittenberg, where he was kept at the Univer-

sity in the same City, to study Divinity: but Faustus being of a naughty
minde, and otherwise addrest, applied not his studies, but took him-
selfe to other exercises; the which his uncle oftentimes hearing, re-
buked him for it, as Eli oftentimes rebuked his children for sinning
against the Lord: even so this good old man laboured to have Faustus
apply his study of Divinity, that he might come to the knowledge of
God and his Lawes. But it is manifest, that many vertuous parents
have wicked children, as Cain, Reuben, Absalon, and such like have
been to their parents. So this Faustus having godly parents, who se-
ing him to be of a toward wit, were very desirous to bring him up
in those vertuous studies, namely, of Divinity; but he gave him-
selfe secretly to study Necromancy and Conjurat[i]on, insomuch that
few or none could perceiue his profession.

But to the purpose: Faustus continued at study in the Univer[s]ity,
and was by the Rectors and severall Masters afterwards examined
how he had profited in his studies: and being found by them, that
none for his time were able to argue with him in Divinity, or for
the excellency of his wisdom to compare with him, with one con-

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sent they made him Doctor of Divinity. But Doctor Faustus within short time after he had obtained his degree, fell into such fantasies and deepe cogitations, that he was mocked of many, and of the most part of the Students was called the Speculator; and sometimes he he would throw the Scriptures from him, as though he had no care of his former profession: so that he began a most ungodly life, as hereafter more at large may appeare; for the old proverb saith, *Who can hold that will away*: So, who can hold Faustus from the Devill, that seeks after him with all his endeavour: For he accompanied himselfe with others that were sene in those devillish Arts, and that had the Chaldean, Persian, Hebrew, Arabian, and Greeke tongues, using Figures, Characters, Conjurations, Incantations, with many other ceremonies belonging to those infernall Arts, as Necromancy, Charms, Soothsayings, Witchcraft, Enchantment, being delighted with their bookes, words, and names, so well, that he studied day and night therein, insomuch that he could not abide to be called Doctor of Divinity, but wore a worldly man, and named himselfe an Astrologian, and a Mathematician, and for a shadow sometimes a Physician, and did great cures, namely, with Herbs, Rootes, Waters, Drinckes, Recets, and Glysters: and without doubt he was passing wise, and excellent perfect in the holy Scriptures. But he that knoweth his Masters will, and doth it not, is worthy to be beaven with many stripes. It is written, *No man can serve two Masters*; and, *Thou shalt not tempt the Lord thy God*: but Faustus threw all this in the winde, and made his Soule of no estimation, regarding more his worldly pleasures, than the ioyes to come; therefore at the day of Judgement there is no hope of his Redemption.

CHAP. II.

How Doctor Faustus began to practise in his devillish Art, and how he conjured the Devill, making him to appeare, and meet him on the morning at his owne house,

You have heard before, that all Faustus minde was set to study the Arts of Necromancy and Conjurat[i]on, the which exercise he followed day and night, and taking to him the wings of an Eagle, thought to flye over the whole World, and to know the secrets of Heaven and Earth: for his speculation was so wonderfull, being expert in using his Vocabula, Figures, Characters, Conjurat[i]ons, and other cerimoniall actions, that in all haste he put in practise to bring the Devill before him. And taking his way to a thicke Wood nere to Wittenberg, called in the German tongue *Spisser Wolt*, that is in English, the *Spissers Wood*, (as Faustus would oftentimes boast of it among

of Doctor Faustus.

among his crue, being in sollity) he came into the same Wood to wards evening, into a crosse way, where he made with a wand a Circle in the dust, and within that many moze Circles and Characters: and thus he past away the time, untill it was nine or tenne of the clocke in the night: then began Doctor Faustus to call on Mephosphiles the Spirit and to charge him in the name of Beelzebub to appeare there personally, without any long stay: then presently the Debill began so great a rumont in the Wood, as if Heaven and Earth would have come together with winde, that Trees bowed their tops to the ground: then fell the Debill to bleat as if the whole Wood had been full of Lyons, and suddenly about the Circle ranne the Debill, as if a thousand Waggones had been running together on paved stones. After this, at the foure corners of the Wood it thundered horribly, with such lightnings, as the whole world to his seeming had been on fire. Faustus all this while halfe amazed at the Debills so long tarrying, and doubting whether he were best to abide any moze such horrible Conjurings, thought to leaue his Circle, and depart; whereupon the Debill made him such Musicke of all sorts, as the Symphes themselves had bene in place: whereat Faustus was rebited, and stood stoutly in his Circle, expecting his purpose, and began againe to conjure the Spirit Mephosphiles in the name of the Prince of Debills, to appeare in his likenesse; whereat, suddenly over his head hung hovering in the ayre a mighty Dragon: then calls Faustus againe after his debillish manner, at which there was a monstrous cry in the Wood, as if Hell had bene open, and all the tormented Soules crying to God for mercy: presently not three fathoms aboue his head, fell a flame, in manner of a lightning, and changed it selfe into a Globe; yet Faustus feared it not, but did perswade himselfe that the Debill should give him his request, before he would leaue. Oftentimes after to his Companions he would boast, that he had the stoutest head under the Cope of Heaven at Commandment: Whereat they answered, They knew no stouter than the Pope or Emperour: but Doctor Faustus saio, The head that is my servant, is aboue all on earth: and repeated certaine words out of Saint Paule to the Ephesians, to make his argument good; The Prince of this World is upon earth, and under Heaven. Well, let us come againe to his conjuration, where we left him at the fiery Globe: Faustus stayed at his Spirits so long tarrying, used his charmes with full purpose not to depart before he had his intent; and crying on Mephosphiles the Spirit, suddenly the Globe opened, and spung up in the height of a man: so burning a time, in the end it condered to the shape of a fiery man. This pleasant beast, ran about the circle a great while, and lastly appeared in the manner of a Gray-Fryer, asking Faustus what was his request: Faustus commanded

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that the next morning at twelbe of the clocke he should appeare to him at his house: but the Devill would in no wise grant: Faustus began againe to conjure him in the name of Belzebub, that he should fulfill his request: whereupon the Spirit agreed, and so they departed each one his way.

CHAP. III.

The conference of Doctor *Faustus* with his Spirit *Mephostophiles*, the morning following at his owne house.

DOCTOR Faustus having commanded the Spirit to be with him, at his houre appointed he came, and appeared in his Chamber, demanding of Faustus what his desire was: Then began DOCTOR Faustus answerto with him, to conjure him that he should be obedient unto him; and to answer him certaine Articles, to fulfill them in all points.

1 That the Spirit should serbe him, and be obedient unto him in all things that he asked of him from that houre till the houre of his death.

2 Further, any thing that he desired of him, he should bying him.

3 Also that in all Faustus his demands and interrogations, the Spirit should tell him nothing but that which was true.

Hereupon the Spirit answered: and laid his case forth, that he had no such power of himselfe, untill he had first giben his Prince (that was ruler ober him) to understand thereof, and to know if he could obtaine so much of his Lord; therefore speake further, that I may doe thy whole desire to my Prince, for it is not in my power to fulfill, without his leave. Shew me the cause why, said Faustus: The Spirit answered, Faustus, thou shalt understand, that woth us it is eben as well a Kingdome, as with you on earth; yea, we have our Rulers and Serbants as I my selfe am one; and we have our whole number, the Legion: for although that Lucifer is thrust and fallen out of Headen through his pride and high minde, yet he hath notwithstanding a Legion of Devills at his commandement, that we call the Orientall Princes, for his power is great and infinite: Also there is a power in Meridie, in Septentria, in Occidente, and for that Lucifer hath his Kingdome under Headen, we must change and gibe our selves to men, to serbe them at their pleasure. It is also certaine, we have never as yet opened unto any man the truth of our dwelling neither of our ruling, neither what our power is, neither have we giben any man any gift, or learned him any thing, except he promise to be ours.

DOCTOR Faustus upon this arose where he sate, and said, I will have my request, and yet I will not be damned, The Spirit answered, Then

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Then shalt thou want thy desire, and yet thou art mine notwithstanding; if any man would detain thee, it is in vaine, for thy infidelity hath confounded thee.

Hereupon spake Faustus, Get thee hence from me, and take Saint Valentines farewell, and Crisman with thee, yet I commaund thee that thou be here at evening, and bethinke thy selfe of that I haue asked thee, & aske thy Princes counsell therein. Mephostophiles the spirit, thus answered, banished away, leaving Faustus in his study, where he sat pondering with himselfe, how he might obtaine his request of the Deuill without the losse of his soule: yet was fully resolved in himselfe, rather than to want his pleasure, to doe what the Spirit and his Lord should condition upon.

CHAP. IV.

The second time of the Spirits appearing to *Faustus* in his house, and their parley.

FAUSTUS continued in his deuillish cogitations, neuer moving out of the place where the Spirit left him, such was his seruent love to the deuill: the night approaching, this swift flying Spirit appeared to Faustus, offering himselfe with all submission to his seruite, with full authority from his Prince to doe whatsoever he would request, if so be Faustus would promise to be his: this answer I bring thee, and answer must thou make by me againe; yet I will heare what is thy desire, because thou hast sworn me to be here at this time. Doctor Faustus gave him this answer, though faintly (for his soules sake) That his request was none other, but to become a Deuill, or at the least a limbe of him, and that the Spirit should agree unto these Articles as followeth:

- 1 That he might be a Spirit in shape and quality.
- 2 That Mephostophiles should be his seruant at his commandement.
- 3 That Mephostophiles should bring him any thing, and doe for him whatsoeuer.
- 4 That at all times he should be in his house indissoluble to all men, except onely to himselfe, and at his commandement to shew himselfe.
- 5 Lastly, that Mephostophiles should at all times appeare at his command, in what forme or shape soeuer he would.

Vpon these points the spirit answered Doctor Faustus, that all this should be granted him, and fulfilled, and more, if he would agree unto him upon certain Articles as followeth:

First, that Doctor Faustus should giue himselfe to the Lord Lucifer, body and soule.

Secondly,

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Secondly, for confirmation of the same, he should make him a writing written with his owne blood.

Thirdly, that he would be an enemy to all Christian people.

Fourthly, that he would denye the Christian beleefe.

Fifthly, that he let not any man change his opinion, if so be any man should goe about to dissuade or withhold him from it.

Further, the spirit promised Faustus to give him certaine yeeres to live in health and pleasure; and when such yeeres were expired, that then Faustus should be fetched away: and if he would hold these Articles and conditions, that then he should have all whatsoever his heart would wish or desire; and that Faustus should quickly perceiue himselfe to be a spirit in all manner of actions whatsoever. Hereupon Doctor Faustus his minde was so inflamed, that he forgot his soule, and promised Mephistophiles to hold all things as he had mentioned them; he thought the Deuill was not blacke, as they use to paint him; nor Hell so hot as the people say, &c.

CHAP. V.

The third parley betwene Doctor Faustus and Mephistophiles, about a conclusion.

After Doctor Faustus had made his promise to the Deuill, in the morning betimes he called the spirit before him, and commanded him that he should alwayes come to him like a Fryer after the order of Saint Francis, with a Bell in his hand like Saint Anthony, and to ring it once or twice before he appeared, that he might know of his certaine coming. Then Faustus demanded of his spirit, what was his name? The spirit answered, My name is as thou sayest, Mephistophiles, and I am a Prince, but a seruant to Lucifer, and all the circuit from Septentrion to the Meridian, I rule under him. When at these words was this wicked wretch Faustus inflamed, to heare himselfe to have gotten so great a Potentate to serue him; forgetting the Lord his Maker, and Christ his Redeemer, became an enemy to all mankind, yea, worse than the Giants, whom the Poets feine to climb the hills, to make warre with the Gods: not unlike the enemy of God and his Christ, that for his pride was cast into hell; so likewise Faustus forgot, that high climbers catch the greatest falls, and swift meates haue oft the slowest lence.

After a while Faustus promised Mephistophiles to write and make his obligation, with full assurance of the Articles in the Chapter before rehearsed: A pittifull case (Christian Reader) for certainly this letter or obligation was found in his house after his most lamentable end, with all the rest of his damnable practices used in his whole life.

Wherefore

of Doctor Faustus.

Wherefore I will all Christians to take example by this wicked Doctor, and to be comforted in Christ, contenting themselves with that vocation wherunto it hath pleased God to call them, and not to esteeme the vaine delight of this life, as did this unhappy Faustus in giving his soule to the Deuill: and to confirme it the more assuredly, he took a small penknife and prickt a veine in his left hand; and for certainty thereupon were seene on his hand these words written, as if they had ben written with blood. O homo fuge; whereat the Spirit banished, but Faustus continued in his damnable minde.

CHAP. VI.

How Doctor *Faustus* set his blood in a saucer, on warme ashes, and writ as followeth.

I John Faustus Doctor doe openly acknowledge with mine owne hand to the greater force and strenghtening of this letter, that since I began to study and speculate the course and order of the Elements, I have not found through the gift that is given me from above, any such learning and wisdom that can bring me to my desires: and for that I finde that men are unable to instruct me any further in the matter, now have I Doctor Faustus to the helth Princes of Orient, and his messenger Mephistophilis, given both body and soule, upon such conditions, that they shall leaue me, and fulfill my desires in all things as they have promised and vowed unto me, with due obedience unto me according to the Articles mentioned between us.

Further, I covenant and grant with them by these presents, that at the end of 24 yeares next ensuing the date of this present Letter, they being expired, and I in the meane time, during the said yeares, be serued of them at my will, they accomplishing my desires to the full in all points as we are agreed; that then I give them all power to doe with me at their pleasure, to rule, to send, fetch, or carry me or mine, be it either body, soule, flesh, blood or goods, into their habitation, be it wheresoeuer: and hereupon I dede God and his Christ, all the host of Heauen, and all liuing creatures that bear the Shape of God, yea, all that liue: and againe I say it, and it shall be so. And to the more strenghtening of this writing, I have written it with mine owne hand and blood, being in perfect memory: And hereupon I subscribe to it with my name and title, calling all the infernall, middle, and supream powers to witnesse of this my Letter and subscription.

John Faustus approved in the Elements, and the Spirituall Doctor.

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CHAP. VII.

How *Mephostophiles* came for his writing, and in what manner he appeared, and his sights he shewed him: and how he caused him to keep a copy of his owne writing.

Doctor Faustus sitting pencke, having but one onely boy with him, suddenly there appeared his Spirit *Mephostophiles*, in likeness of a fiery man, from whom issued most horrible fiery flames, in so much that the boy was afraid; but being hardened by his Master, he had him stand still, and he should have no harm: the Spirit began to bleat as in a singing manner. This pretty sport pleased Doctor Faustus well, but he would not call his Spirit into his counting house, untill he had seen more: anon was heard a rushing of armed men, and trampling of horses; this ceasing came a kennell of Hounds, and they chased a great Hart in the Hall, and there the Hart was slain: Faustus toke heart, came forth and looked upon the Hart: but presently before him there was a Lyon and a Dragon together, fighting so fiercely, that Faustus thought they would have brought down the house; but the Dragon overcame the Lyon, and so they vanished.

After this came in a Peacock and Peacher; the cock bristling of his tale, and turning to the female, beat her, and so vanished. Afterward followed a furious Bull, that with a tall fiercenelle ran upon Faustus; but coming nere him, vanished away. Afterward followed a great old Ape, this Ape offered Faustus the hand, but he refused; so the Ape ran out of the Hall againe. Hereupon fell a mist in the Hall, that Faustus saw no light, but it lasted not; and so soon as it was gone, there lay before Faustus two great sakes, one full of gold, another full of silver.

Lastly was heard by Faustus all manner instruments of muscke, as Organs, Clarigolds, Lutes, Viols, Citternes, Waights, Bozner pipes, Flutes, Anones, Harpes, and all manner other instruments, which he ravished his minde, that he thought he had been in another world, forgot both body and soule, in so much that he was minded never to change his opinion concerning that which he had done. Whereat came *Mephostophiles* into the Hall to Faustus, in apparell like unto a Fryer; to whom Faustus spake, Thou hast done me a wonderful pleasure in shewing me this pastime: if thou continue as thou hast begun thou shalt win my heart and soule, yea, and have it. *Mephostophiles* answered, This is nothing. I will please thee better, yea, that thou mayst know my power and all, aske what thou wilt request of me, that shalt thou have, conditionally hold thy promise, and give me thy hand writing: at which words the witch thrust forth his hand, saying,

of Doctor Faustus.

ing, Hold thee, there hast thou thy pleasure. Mephostophiles took the writing, and willed Faustus to take a copy of it: with that the verberse Faustus being resolute in his damnation, wrote a copy thereof, and gave the Deuill the one, and kept in store the other. Thus the Spirit and Faustus were agreed, and dwelt together: no doubt there was a vertuous house-keeping.

CHAP. VIII.

The manner how *Faustus* proceeded in his damnable life, and of the diligent service that *Mephostophiles* used towards him.

DAfter Faustus had given his soule to the Deuill, renouncing all the powers of heauen, confirming this lamentable Action with his owne blood, and having already deliuered his writing now into the deuils hand, the which so puffed up his heart that he forgot the minde of a man, and thought himselfe to be a Spirit. This Faustus dwelt at his Uncles house at Wittenberg, who dyed, and bequeathed it in his Testament to his cousin Faustus. Faustus kept a boy with him, that was his Scholar, an unhappy wag, called Christopher Wagner, to whom this sport and life that he late his Master follow, seemed pleasant. Faustus loved the boy well, hoping to make him as good or better: sence in his deuillish exercises then himselfe; and he was fellow with Mephostophiles: otherwise Faustus had no company in his house but himselfe, his boy, and his Spirit, that euer was diligent at Faustus command, going about the house cloathed like a Fryer, with a little bell in his hand, sence of none but Faustus. For his vittuals and other necessaries, Mephostophiles brought him at his pleasure, from the Duke of Saxony, the Duke of Bavaria, and the Bishop of Salisberg: for they had many times their best wine stolen out of their Cellars by Mephostophiles: likewise their provision for their owne table, such meat as Faustus wished for, his Spirit brought him in: besides that, Faustus himselfe was become so cunning, that when he opened his window, what soeuer he wished for, it came presently flying into the house, were it neuer so dainty. Wherefore, Faustus and his boy went in sumptuous apparell, the which Mephostophiles stole from the Mercers of Norenberg, Auspurg, Franckford, and Lipzig: for it was hard for them to finde a lock to keepe out such a theefe. All their maintenance was but stolne and borrowed ware: and thus they liued an odious life in the sight of God, though as yet the world were unacquainted with their wickednesse. It must be so, for their fruits be none other, as Christ saith in John, where he calls the Deuill a theefe and a murderer: and that sound Faustus, for he stole him away both body and soule.

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CHAP. IX.

How Doctor *Fauftus* would have married, and how the Devill had almost killed him for it.

Doctor *Fauftus* continued thus in his Epicurish life, day and night, beleaved not that there was a God, Hell, or Devill: he thought that soule and body dyed together; and had quite forgot Divinity, or the immortality of his soule, but stood in his damnable heresse day and night. And betinking himselfe of a wife, called *Mephostophiles* to counsell, which would in no case agree; demanding of him if he would breake the covenant made with him, or if he had forgot it: Hast thou (quoth *Mephostophiles*) sworne thy selfe an enemy to God and all creatures: To this I answer thee, thou canst not marry, thou canst not serve two masters, God and my Prince: for wedlock is a chiefe institution ordained of God, and that thou hast promised to desse, as we doe all; and that hast thou only done, and mozeoder thou hast confirmed it with thy blood, perswade thy selfe, that what thou dost in contempt of wedlock, it is all to thine own delight. Therefore *Fauftus* looke well about thee, and bethinke thy selfe better; and I wish thee to change thy minde: for if thou keepe not what thou hast promised in thy writing, we will teare thee in peeces like the dust under thy feet: therefore, sweet *Fauftus*, think with what unquiet life, anger, strife, and debate thou shalt live in when thou takest a wife: therefore change thy minde.

Doctor *Fauftus* was with these speeches in despair, and as all that have forsaken the Lord, can build upon no good foundation: so this wretched Doctor, having forsake the rock, fell into despair with himselfe, fearing if he should motion *Hairimany* any moze, that the Devill would teare him in peeces. For his time (quoth he to *Mephostophiles*) I am not minded to marry. Then dost thou well, answered his Spirit. But within two houres after, *Faultus* called againe his Spirit, which came in his old manner like a Fryer. Then *Faultus* said unto him, I am not able to resist or bryde my fancy, I must and will have a wife, and I pray thee give thy consent to it. Suddenly upon these words came such a whirlwinde about the place, that *Faultus* thought the whole house would have come downe, all the doores of the house flew off the hinges; after all this his house was full of smoke, and the smoke cohered over with Aspes; which when Doctor *Faultus* perceived, he would have gone up staires, and flying up, he was taken and throttoned downe into the Hall, that he was not able to stirre hand nor foot: then round about him rayne a monstrous circle of fire, never standing still, that *Faultus* cryed as he lay, and thought there to have been burned. Then cryed he out to his Spirit *Mephostophiles* for help,

of Doctor Faustus.

promising him he would liue in all this, as he had botwed by his hand writing. Hereupon appeared unto him an ugly Deuill, so dreadfull and monstrous to behold, that Faustus durst not looke on him; the Deuill sayd, What wouldst thou haue, Faustus? How likest thou thy Wedding? What mind art thou in now? Faustus answered; He had forgot his promise, desiring of him pardon, and he would talke no more of such things: Thou wert best so to do; and so banished from him.

After appeared unto him his fryer Mephostophiles, with a Bell in his hand, and spake to Faustus, It is no jesting with us, hold thou that which thou hast botwed, and we will performe as we haue promised, and more than that, thou shalt haue thy hearts desire of what woman euer thou wilt, be she albe or dead; and so long as thou wilt thou shalt keep her by thee.

These words pleased Faustus wonderfull well, and repented himself that he was so foolish to with himselfe married, that might haue any woman in the whole City brought him at his command, the which he practised and perseuered in a long time.

CHAP. X.

Questions put forth by Doctor *Faustus* unto his Spirit *Mephostophiles*

Doctor Faustus liuing in all manner of pleasure that his heart could desire, continuing in his amorous dirts, his delicate fare, and costly apparell, called on a time his Mephostophiles to him; who being come brought with him a booke in his hand of all manner of deuillish and enchanted arts, the which he gave Faustus, saying, Hold my Faustus, thou knowest thy hearts desire: the Copy of this enchanting booke was afterwards found by his seruant Christopher Wagner. Well/ quoth Faustus to his Spirit I haue called thee to know what thou canst doe; if I haue need of thy help. Then answered Mephostophiles, and sayed, My Lord Faustus, I am a flying Spirit, yea, so swift as thought can thinke to doe whatsoeuer. Here Faustus said, But how came my Lord and Master Lucifer to haue so great a fall from heauen? Mephostophiles answered, My Lord Lucifer was a faire Angell, created of God as immortall, and being placed in Seraphims, which are aboue the Cherubims, he would haue presumed upon the Throne of God, with intent to thrust God out of his seat. Upon this presumption the Lord cast him downe headlong, and where before he was an Angell of light, now dwells in darknesse, not able to come nere his first place, without God send for him to appeare before him, as Raphael; but unto the lower degree of Angels, that haue their conuersation with men, he may come, but not unto the second degree of heauens that is kept by the Arch Angels, namely, Michael and Gabriel, for these are called Angels of

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Gods wonders: yet are these farre inferiour places to that from whence my Lord and Master Lucifer fell: and thus far, Faustus, because thou art one of the beloved children of my Lord Lucifer, following and leading thy minde in manner as he did his, I have shortly resolved thy request, and more I will doe for thee at thy pleasure. I thanke thee Mephosphiles (quoth Faustus) come let us now goe to rest, for it is night: upon this they left their communication.

CHAP. XI.

How Doctor *Faustus* dreamed that he had seene Hell in his sleepe, and how he questioned with his Spirit of matters concerning Hell, with the Spirits answer.

The night following, after Faustus communication with Mephosphiles, as concerning the fall of Lucifer, Doctor Faustus dreamed that he had seene a part of Hell, but in what manner it was, or in what place, he knew not: whereby he was much troubled in minde, and called unto him Mephosphiles his Spirit, saying unto him, I pray thee resolve me in this doubt: What is Hell, what substance is it of, in what place stands it, and when was it made? Mephosphiles answered, Faustus thou shalt know, that befoze the fall of my Lord Lucifer there was no hell, but euen then was hell ordained: it is no substance, but a confused thing: for I tell thee, that befoze all Elements were made, or the earth seen, the Spirit of God moved upon the waters, and darkness was over all; but when God said [Let there be light] it was so at his Word, and the light was on Gods right hand, and he prayled the light. Judge thou further, God stood in the middle, the darkness was on his left hand, in the which my Lord was bound in chaines untill the day of Judgement. In this confused hell is nought to finde but a sulphurish fire, and stinking mist or fog. Farther, we Devils know not what substance it is of, but a confused thing: for as the bubble of water flyeth befoze the winde, so both hell befoze the breath of God: Whereby the Devils know not how God hath layd the foundation of our hell, nor where it is: but to be short, Faustus, we know that hell hath neither bottom nor end.

CHAP. XII.

The second question put forth by Doctor *Faustus* to his Spirit, What kingdoms were in hell, how many, and what were the Rulers names?

FAustus spake againe to his Spirit, saying, Thou speakest of wonderful things: I pray thee now tell me what kingdoms are there in your hell, how many are there, what are they called, and who rules them:

of Doctor Faustus.

them : The Spirit answered him, My Faustus, know that Hell is, as thou wouldest thinke with thy selfe, another world, in the which we haue our being under the Earth, euen to the Heauens : twisbin the circumference thereof are contained ten Kingdomes ; namely,

- | | |
|---------------------|--------------|
| 1 Lacus mortis, | 6 Gehenna, |
| 2 Stagnum ignis. | 7 Erebus, |
| 3 Terra tenebrosa, | 8 Barathrum, |
| 4 Tartarus. | 9 Styx. |
| 5 Terra oblivionis. | 10 Acheron. |

The which kingdomes are governed by fve Kings, that is, Lucifer in the Orient, Beelzebub in Septentrio, Beliall in Meridie, Ascaroth in the Occident, and Phlegeton in the midst of them all ; whose rules and dominions haue no end untill the day of Dome. And thus farre, Faustus, hast thou heard of our rule and kingdom.

CHAP. XIII.

Another question put forth by Doctor *Faustus* to his Spirit, concerning his Lord *Lucifer*, with the sorrow that *Faustus* fell afterwards into.

DOCTOR Faustus began againe to reason with Mephostophiles, requir-
ing him to tell him in what forme and shape, and in what estimation his Lord Lucifer was, when he was in fauor with God : Whereupon his Spirit required of him thre dayes respite ; which Faustus granted. The thre dayes being expired, Mephostophiles gave him this answer ; Faustus, my Lord Lucifer (so called now, for that he was banished out of the clere light of Heauen) was at the first an Angell of God, yea, he was so of God ordained for shape, pompe, authority, worthines and dwelling, that he farre exceeded al the other creatures of God, yet our Gold and pacious stones ; and so illuminated, that he farre surpassed the brightnesse of the Sunne, and all other Stars, where God placed him on the Cherubims : he had a kingly office, and was alwayes before Gods seat, to the end he might be the more perfect in all his beings : But when he began to be high-minded, proud, and so presumptuous, that he would asurpe the seat of Gods Maiesty, then was he banished out from amongst the heauenly powers, separated from their abiding, into the manner of a fiery stone that no water is able to quench, but continually burneth untill the end of the world.

Doctor Faustus, when he had heard the words of his Spirit, began to consider with himselfe, having others and sundry opinions in his head ; and very pensibely, saying nothing to his Spirit, he went into his chamber, and lay him on his bed, according to the words of Mephostophiles, which so pierced his heart, that he fell into sighing and great lamenta-

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lamentation, crying out, Alas, ah woe is me, what have I done : When so shall it come to passe with me : am I not also a creature of Gods making, bearing his owne image and similitude, into whom he hath breathed the Spirit of life and immortality, unto whom he hath made all things living subject ; but woe is me, my haughty mind, p[er]vise aspiring stomack, and filthy flesh, hath brought my soule to its perpetuall damnation, yea, p[er]vise hath abused my understanding, insomuch that I have forgot my Maker, the Spirit of God is departed from me ; I have promised the Devill my soule, and therefore it is but a folly for me to hope for grace, but it must be even with me as with Lucifer, whose one into perpetuall burning fire : ah woe is me that ever I was bozne ! In this perplexity lay this miserable Doctor Faustus, having quite forgot his faith in Christ, never failing to repentance truly, thereby to attaine the grace and holy Spirit of God againe, the which would have been able to have resisted the strong assaults of Satan : for although he had made him a promise, yet he might have remembered, through true repentance sinners once come again into the favour of God, which faith the faithfull firmly hold, knowing they that kill the body, are not able to hurt the soule : but he was in all his opinions doubtfull, without faith or hope, and so he continued.

CHAP. XIV.

Another disputation betwixt Doctor *Faustus* and his Spirit, of the power of the Devill, and his envy to mankinde.

After Doctor Faustus had a while pondered and sorrowed with himselfe, of his wretched estate, he called againe Mephistophiles unto him, commanding him to tell him the judgement, rule, power, attempts, tyranny, and temptation of the Devill ; and why he was moved to such kind of living : Whereupon the Spirit answered to this question : That thou demandest of me, will turne thee to no small discontentment, therefore thou shouldest not have desired of me such matters, for it toucheth the secrets of our Kingdome, although I cannot deny to resolve thy request. Therefore know Faustus, that so soone as my Lord Lucifer fell from Heaven, he became a mortall enemy both to God and man, and hath used (as now he doth) all manner of tyranny to the destruction of man, as is manifest by divers examples : one falling suddenly dead, another hangs himselfe, another doth wound himselfe, others stab themselves, others unlawfully despaire, and so come to utter confusion : The first Adam, that was made perfect to the similitude of God, was by my Lords policy, the whole decay of man ; yea Faustus, in him was the beginning and first tyranny of my Lord

of Doctor Faustus.

Lord Lucifer to man: he likewise did he with Cain, the same with the children of Israel, when they worshipped strange Gods; and fell to whoresome with strange women: the like with Saul: so did he by the seven bands of her that after was the wife of Tobias: likewise Dagon our fellow brought to destruction ¹⁰⁰⁰ men, whereupon the Ark of God was stolne: and Belial made David to number his men, whereupon were slain ⁶⁰⁰⁰ also he deceived King Solomon, that worshipped the Gods of the Heathen. And there are such Spirits innumerable, that can come by men, and tempt them, drive them to stane, and waken their beleefe: for we rule the hearts of Kings and Princes, stirring them up to warre and bloodshed, and to this intent doe we spread our selves throught out all the world: as the bitter enemies of God and his Sonne Christ, yea, and all that worship them; and that thou knowest by thy selfe, Faustus, how we have dealt by thee. To this said Faustus, then thou didst also beguile me: I did what I could to helpe thee forward; for as soon as I saw how thy heart did despise thy degree taken in Divinity, and didst study to search and know the secrets of our Kingdome, then did I enter into thee, giving thee others soule and all thy cogitations, picking thee forward in thine intent, perswading thee thou couldst never attaine to thy desire, till thou hadst the helpe of some Devill: and when thou wast delighted in this, then toke I root in thee, and so firmly, that thou gapest thy self to us both body and soul, which thou canst not deny. Hereat answered Faustus, thou sayest true, I cannot deny it: Ah woe is me, most miserable Faustus, how have I been deceived: had I not had a desire to know too much, I had not been in this case: for having studied the libes of the holy Saints and Prophets, and thereby thought to understand sufficient heavenly matters, I thought my selfe not worthy to be called Doctor Faustus, if I should not also know the secrets of Hell, and be associated with the furious fiends thereof: now therefore must I be rewarded accordingly. Which speeches being uttered, Faustus went very sorrowfull away from his Spirit.

CHAP. XV.

How Doctor *Faustus* desired againe of his Spirit, to know the secrets and paines of Hell: and whether those damned Devils and their company, might ever come into the favour and love of God againe.

Doctor Faustus was ever pondering with himselfe, how he might get loose from so damnable an end as he had given himselfe into, both soule and body: But his repenting was like that of Cain and Iudas, he thought his sinns greater than God could forgive; hereupon resting his minde, he lookt up to heaven, but saw nothing therein, so: his heart was so possessed of the Devill, that he could thinke on nought else but

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of Hell, and the paines thereof. Wherefore in all haste he called him to him his Spirit Mephostophiles, desiring him to tell him some more of the secrets of Hell, what paines the damned were in, and how they were tormented: and whether the damned soules might get againe the favour of God, and so be released out of their torments, or not: Whereupon the Spirit answered, My Faustus, thou mayst well leade to question any more of such matters, for they will but disquiet thy minde: I pray thee what meanest thou: thinkest thou through these thy fantasies to escape us: No, for if thou wouldst climb up to heaven, there to hide thy selfe, yet would I thrust thee downe againe; for thou art mine, and then belougest unto our society: therefore, sweet Faustus, thou wilt repent this thy foolish demand, except thou be content that I shall tell thee nothing. Anoth Faustus ragingly, I will know, or I will not lye; therefore dispatch and tell me: to whom Mephostophiles answered, Faustus it is no trouble unto me at all to tell thee; and therefore sith thou forcest me thereto, I will tell thee things to the terror of thy soule, if thou wilt abide the hearing. Thou wilt haue me to tell thee of the secrecy of hell, and of the paines thereof: Know Faustus, that Hell hath many figures, semblances, and names; but it cannot be named or figured in such sort unto the liuing that are damned, as it is to those that are dead, and doe both see and feele the torments thereof: For Hell is said to be deadly, out of which came neuer any to life againe but one, but he is nothing for thee to reckon upon: Hell is blind, thirsty, and is neuer satisfied: Hell is a valley, into the which the damned soules fall; so so soone as the soule is out of mans body, it would gladly goe to the place from whence it came, and climbeth up aboue the highest hills, even to the Heavens, where being by the Angell of the first Mobil denied entertainment (in consideration of their evil life spent on the earth) they fall into the deepest pit or valley, that hath no bottome, into a perpetuall fire, which shall neuer be quenched: so like as the flint wholen into the water, loseth not his vertue, neither is the fire extinguished; even so the hellish fire is unquenchable: and even as the flint stone in the fire burnes red hot, and consumeth not; so likewise the damned soules in our hellish fire are euer burning, but their paine neuer diminishing: therefore is Hell called the everlasting paine, in which is neither hope nor mercy: So it is called utter darknesse, in which we see neither the light, the Sunne, Moone, nor Starre: and were our darknesse like the darknesse of the night, yet were there hope of mercy; but ours is perpetuall darknesse, cleane exempt from the face of God. Hell hath also a place within it, called Chasma, out of which issueth all manner of thunders, lightnings, with such shriekings and wailings, that oftentimes the very Devils themselves stand in feare thereof: for one while it sendeth forth windes, with exceeding snow, haile and raine,

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of Doctor Faustus.

congealing the water into Ice: with the which the damned are frozen, gnash their teeth, howle and cry, and yet cannot dye.

Other whiles, it sendeth forth most horrible hot mistes as fogs, with flashing of flames of fire and byrstone, wherein the sorrowfull soules of the damned lye byrping in their reiterated torments: yea, Faustus, Hell is called a prison, wherein the damned lye continually bound: it is called Pernicies and Exitium, death, destruction, hurtfullnesse, mischiefe, a mischance, a pitifull and evil thing, world without end. We have also with us in Hell a Ladder, reaching of exceeding height, as though the top of the same would touch the heavens: on which the damned ascend to seeke the blessing of God; but through their infidelitie, when they are at the very highest degree, they fall downe againe into their former miseries, complaining of the heat of that unquenchable fire: yea, sweet Faustus, so much understand thou of hell, the while thou art desirous to know the secrets of our Kingdome. And mark Faustus, Hell is the mule of death, the heat of fire, the shadow of heauen and earth, the oblivion of all goodnesse, the paines unspeakable, the griefes unremediable, the dwellings of Devils, Dragons, Serpents, Adders, Toads, Crocodiles, and all manner of venomous and noysome creatures: the puddle of sinne, the stinking fog ascending from the Stygian Lake, byrstone, pitch, and all manner of uncleane metals, the perpetuall and unquenchable fire, the end of whose miseries was never purposed by God: yea, yea, Faustus, thou sayest I shall, I must, nay I will tell thee the secrets of our Kingdome, for thou buyest it dearely, and thou must and shalt be partaker of our torments, that (as the Lord said) shall never cease: for Hell, the womans belly, and the earth, are never satisfied: there shalt thou abide horrible torments, trembling, gnashing of teeth, howling, crying, burning, freezing, melting, swimming in a Labyrinth of miseries, scalding, smothering in thine eyes, stinking in thy nose, hoarsenesse in thy speech, deafenesse of thy ears, trembling of thine hands, biting thine owne tongue with pain, thy heart crushed as with a presse, thy bones broken, the Devils taking firebrands unto thee, yea, thy whole carcase tossed upon muchforks, from one Devill to another: yea Faustus, then wilt thou wish for death, and he will fly from thee, thine unspeakable torments shall be every day augmented more and more, for the greater the sinne, the greater is the punishment. How wilt thou this, my Faustus: a resolution answerable to thy request.

Lastly, thou wilt have me tell thee that which belongeth onely to God, which is, if it be possible for the damned to come againe into the favour of God, or not: why Faustus, thou knowest that this is against thy promise, for what shouldst thou desire to know this, having already given thy soule to the Devill, to have the pleasure of the world, and to know the secrets of hell: therefore thou art damned, and how

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tant thou then come againe to the laboz of God: Wherefore I di-
 rectly answer, no: for whither God hath forsaken, and throwen
 into Hell, must there abide his wrath and indignation, in that un-
 quenchable fire, where is no hope of mercy to be looked for, but ab-
 ding in perpetuall paines without end: for euen as much it a-
 dayleth thee, Faustus, to hope for the laboz of God againe, as Lucifer
 himselfe; who indeed, although he and we have a hope, yet it is to
 small abayle and taketh none effect: for out of that place God will
 neither heare crying nor sighing; if he doe, thou shalt have a little re-
 morse, as Dives, Cain, and Judas had: what helpeth the Emperoꝝ, King,
 Prince, Duke, Earle, Baron, Lord, Knight, Esquire, or Gentle-
 man, to cry for mercy being there? Nothing: for if on earth they
 would not be tyrants, and selfe-willed, rich with covetousnesse, proud
 with pomp, gluttons, drunkards, whozemongers, backbiters, rob-
 bers, murderers, blasphemers, and such like, then were there some
 hope to be looked for: therefore my Faustus, as thou comest to hell
 with these qualities, thou mayest say with Cain, My sinnes are grea-
 ter than can be forgiven, goe hang thy selfe with Judas, and lastly,
 be content to suffer torments with Dives. Therefore know Faustus,
 that the damned have neither end nor time appointed, in the which
 they may hope to be released; for if there were any such hope that they
 by throwing one drop of water out of the sea in a day untill it were
 dry, or there were one heape of sand, as high as from the earth to the
 heavens, that a bird carrying away but one coyn in a day, at the end of
 this so long labour, that yet they might hope at the last God would
 have mercy on them, they would be comforted: but now there is no
 hope that God once thinks upon them, or that their howling shall
 ever be heard: yea, so impossible it is, for thee to hide thy selfe from
 God, as impossible for thee to remove the Mountaynes, or to empty
 the Sea; or to tell the drops of raine that have fallen from heaven un-
 till this day, or to tell what there is mozt in the world: yea, and for a
 Camel to goe through the eye of a needle; euen so impossible it is for
 thee Faustus, and the rest of the damned, to come againe into the laboz
 of God: and thus Faustus hath thou heard my last sentence, and I pray
 thee thinke thou like it: But know this, that I counsell thee to let
 me be remembered hereafter, with such dignifications, or else I will
 set thee therepfor into the small contentment. Now Faustus departed
 from his Spirit very penitente and sorrowfull, laying him on his bed,
 altogether doubtful of the grace and laboz of God; wherefore he fell
 into fantastikall cogitations: saing he would have had his soule
 at the beginning, but the Devil had so blinded him, and taken such
 deep root in his heart, that he could never thinke to craue Gods
 mercy: or if by chance he had any good motion, straight wayes the
 Devil would thrust in a faire Lady into his chamber, which fell to
 kissing

of Doctor Faustus.

kidding and dalliance with him: through which meanes he threth his
godly motions in the winde, going forward still in his wicked
practises, to the utter ruine both of his body and soule.

CHAP. XVI.

Another question put forth by Doctor *Faustus* to his Spirit *Mephos-
tophiles* of his owne estate.

DOCTOR *Faustus* being yet desirous to heare more strange things, cal-
led his Spirit unto him, saying, My *Mephostophiles*, I haue yet
another suit unto thee, which I pray thee deny me not to: resolve me of.
Faustus (quoth the Spirit) I am loth to reason with thee any farther,
for thou art neuer satisfied in thy minde, but alwayes bringest me a
new: yet I pray thee this once (qd. *Faustus*) doe me so much labour,
as to tell me the truth in this matter, and hereafter I will be no more
so earnest with thee. The Spirit was altogether against it: but yet
since more he would absteine him: Well (said the Spirit to *Faustus*) what
demandest thou of me? *Faustus* said, I would gladly know of thee, if
thou wert a man in manner and forme as I am, what wouldest thou
doe to please both God and man: Whereat the Spirit smiled, say-
ing, My *Faustus*, if I were a man as thou art, and that God had a-
dozned me with those gifts of Nature as thou once hadst, euen so
long as the breath of God were by, and within me, would I humble
my selfe unto his Majesty, endeavoring in all that I could, to keepe
his Commandements, praise him, and glorifie him, that I might
continue in his labour, so were I sure to enjoy the eternall joy and
felicity of his Kingdome. *Faustus* said, but that I haue not done. No,
thou sayest truth (qd. *Mephostophiles*) thou hast not done it, but thou
hast denyed the Lord thy maker, which gave thee the breath of life,
speech, hearing, sight, and all other thy reasonable senses, that thou
mightest understand his will and pleasure, to liue to the glory and
honor of his Name, and to the advancement of thy body and soule:
him, I say, being thy Maker, hast thou denyed and defied, yea, wic-
kedly hast thou applied that excellent gift of thy understanding, and
given thy soul to the Deuill: therefore giue none the blame but thine
own selfe will, thy proud and aspiring minde, which hath brought thee
into the wrath of God, and utter damnation. This is most true (qd.
Faustus) but tell me *Mephostophiles*, wouldest thou be in my case as I
am now? Yea, said the Spirit (and with that fetched a great sigh) for
yet I would so humble my selfe, that I would win the labour of God.
Then said Doctor *Faustus* (if it were time enough for me, if I demanded.
True (said *Mephostophiles*) if it were not for thy great sinnes, which
are so obious and detestable in the sight of God, that it is too late for
thee,

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the, for the wrath of God resteth upon thee. Leade off (quoth Faustus)
and tell me my question to my greater comfort.

CHAP. XVII.

Here followeth the second part of Doctor *Faustus* his life and
practises, untill his end.

DOctor Faustus having receiued deniall of his Spirit, to be resolued
any more in such questions propounded, forgot all god woorkes,
and fell to be a Kalender-maker, by the helpe of his Spirit, and also
in short time to be a good Astronomer or Astrologian: he had learned
so perfectly of his Spirit the course of the Sun, Moone, and Starres,
that he had the most famous name of all the Mathematicians that
liued in his time, as they well appear by his woorks dedicated unto
sundry Dukes and Lords: for he did nothing without the aduice of his
Spirit, which learned him to presage of matters to come, which haue
come to passe since his death. The like praise wonne he with his
Kalenders & Almanacks making: for when he presaged of any thing,
operations, and alterations of the Weather or Elements, as winde,
raine, fogs, snow, haille, moyst, dry, warme, cold, thunder, lightning,
it fell so duly out, as if an Angell of heauen had forewarned it. He did
not like the unskilfull Astronomers of our time, that set in Winter,
cold, moyst, ayre, frosty: and in the Dogdaves, hot, dry, thunder,
fire, and such like: but he set in all his woorks, day and houre, when,
where, and how it should happen. If any wonderfull thing were at
hand, as mortality, famine, plague, or warres, he would set the time
and place, in true and iust order, when it should come to passe.

CHAP. XVIII.

A question put forth by Doctor *Faustus* to his Spirit, concerning
Astronomy.

NOW Faustus falling to practise, and making his Prognostications,
he was doubtful in many points: wherefore he called unto him
Mephistophilis his Spirit, saying, I finde the ground of this science
very difficult to attaine unto: for when that I conferre Astronomia
and Astrologia, as the Mathematicians and ancient Writers haue
left in memory, I finde them to vary, and very much to disagree:
wherefore I pray thee to teach me the truth in this matter. To whom
his Spirit answered, Faustus, thou shalt know, that the practitioners
of Speculations, or at least the first inventors of these arts, haue done
nothing of themselves certain whereupon thou mayst attaine, to the
true prognosticating or presaging of things concerning the Heavens
or of the influences of the Planets: for if by chance some one Mathe-
matician

of Doctor Faustus.

mation: Astronomer have left behind him any thing worthy of me, moze, they have so blinded it with Enigmaticall words, blind Characters, and such obscure figures, that it is impossible for an earthly man to attaine to the knowledge thereof, without the ayd of some Spirit, or else the Spectall gift of God, for such are the hidden works of God from men, yet doe we Spirits, that stepe and steepe all Elements, know such, and there is nothing to be done, or by the heavens portended, but we know it, except onely the day of Doome: wherefore Faustus learn of me, I will teach thee the course and recourse of $\text{H} \odot \text{Q} \& \text{C}$. the cause of winter and summer, the exaltation and declination of the Sun, & Eclipse of the Moon, the distance & height of the Poles & every fixed Star, the nature and opposition of the Elements, fire, ayre, water, and earth, and all that is contained in them, yea, herein there is nothing hidden from me, but only the filthy essence which once thou hadst Faustus at liberty, but now thou hast lost it past recovery: therefore leaving that which will not be againe had, learne now of me to make thunder, lightning, haile, snow, and raine, the clouds to rend, the earth and craggy rocks to shake and split in sunder, the Seas to swell and rore, and ober-run their marks: knowest thou not that the deeper the Sun shines, the hotter he pierces? so the moze thy Art is famous whilst thou art here, the greater shall be thy name when thou art gone. Knowest not thou that the earth is frozen, cold, and dry: the water running, cold, and moyst: the ayre flying, hot, and moyst: the fire consuming, hot, and dry: yea Faustus so must thy heart be inflamed like the fire, to mount on high: learne Faustus to fly like my selfe, as swift as thought, from one Kingdome to another, to sit at Princes tables, to eat their daintie fare, to have thy pleasure of their Ladies, wives, and Concubines: to use all their Jewels and costly robes, as things belonging unto thee, and not unto them: learne of me, Faustus, to runne through walls, doores, and gates of stone and Iron, to creepe into the earth like a Worm, to swim in the water like a fish, to flye in the ayre like a Bird, and to live and nourish thy selfe in the fire like a Salamander: so shalt thou be famous, renowned, farre spoken of, and excolled for thy skill, going on knives, not hurting thy feet, carrying fire in thy bosome, and not burning thy shirt: seeing through the heavens as through a Crystal, wherein is placed the Planets, with all the rest of the presaging Comets, the whole circuit of the World from the east to the West, North and South: there shalt thou know, Faustus, wherefore the fiery Sphere above, and the signes of the Zodiacke doth not burne and consume the whole face of the earth, being hindered by placing the two moyst Elements betwene them, the ayre clouds and the wadering waies of water: yea, Faustus, I will learne thee the secrets of Nature, what the cause is, that the Sonne in Summer, being at the highest, giveth all his heate

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heat downewards on the earth : and being Winter, at the lowest, giveth all his heat upward into the Heavens, that the snow should be of so great vertue as the honey, and the Lady Saturnia in Occulto, more hotter than the Sonne in Manifesto. Come on my Faustus, I will make thee as perfect in these things as my selfe, I will learne thee to goe invisible, to finde out the Mines of Gold and Silver, the fodines of precious stones, as the Carbuncle, the Diamond, Sapphire, Emerald, Ruby, Topas, Jacinth, Granat, Jaspis, Amethyst : use all these at thy pleasure, take thy hearts desire, thy time Faustus weareth away, then why wilt thou not take thy pleasure of the world : Come up, we will goe unto Kings at their owne Courts, and at their most sumptuous Banquets be their guests : if willingly they invite us not, then perforce we will serbe our owne turne with their best meat, and daintiest wine. Agreëd, quoth Faustus, but let me pause a while upon this thou hast eben now declared unto me.

CHAP. XIX.

How Doctor Faustus fell into despaire with himselfe, for having put a question unto his Spirit, they fell at variance, whereupon the ropt of Devills appeared unto him, threatning him sharply.

DOCTOR Faustus rebolbed with himselfe the speeches of his Spirit, and became so woofall and sorrowfull in his cogitations, that hee thought himselfe already seying in the hottest flames of Hell : and lying in this muse, suddenly there appeared unto him his Spirit, demanding what thing so grieved and troubled his conscience : Whereat Doctor Faustus gave no answer : yet the Spirit lay very earnestly upon him to know the cause, and if it were possible he would finde remedy for his grieffe, and ease him of his sorrowes. To whom Faustus answered, I have taken thee unto me as a servant to doe me service, and thy service will be very deare unto me : yet I cannot have any diligence of thee farther than thou list thy selfe, neither doest thou in any thing as it becommeth thee. The Spirit replied, My Faustus, thou knowest that I was never against thy commandement as yet, but ready to serbe and resolve thy questions, although I am not bound unto thee in such respects as concerne the hurt of our Kingdome : yet was I alwayes willing to answer thee, and so am I still : therefore my Faustus say on boldly, what is thy will and pleasure : At which words the Spirit stole away the heart of Faustus, who spake in this sort : Mephosphophiles, tel me how & after what sort God made the world & all the creatures in it, & why man was made after the Image of God : The Spirit hearing this, answered Faustus, thou knowest that all this is in vaine so, thee to aske : I know that thou art sorry so, that thou hast

of Doctor Faustus.

hast done, but it adalleth thee not; for I will teare thee in a thousand
pieces if thou change not thy opinions: and hereat he vanished away.
Whereat Faustus all sorrowfull for that he had put forth such a que-
stion, fell to weeping and to howling bitterly, not for his sinnes to-
wards God, but that the Debill was departed from him so suddenly
in such a rage. And being in this perplexity, he was suddenly taken
in such an extreame cold, as if he would have frozen in the place
where he sate; in which the greatest Debill in Hell appeared unto
him, with certaine of his hideous and infernall company, in most
ugly shapes, that it was impossible to thinke upon; and traivering
the Chamber round about where Faustus sate, Faustus thought to him-
selfe, now are they come for me though my time be not come, and
that because I have asked such questions of my Seruant Mepholo-
philes: at whose cogitations the chiefest Debill, which was the Lord,
unto whom he gave his soule, that was Lucifer, spake in this sort:
Faustus, I have seene thy thoughts, which are not as thou hast vowed
unto me, by the vertue of this Letter, and shewed him the Obligati-
on which he had written with his owne blood, wherefore I am come
to visite thee, and to shew thee some of our delishious pastimes, in hope
that wilt draw and confirme thy minde a little more steadfast unto
us. Content, quoth Faustus, goe to, let me see what pastime you can
make. At which words, the great Debill in his likenesse sate him
downe by Faustus, commanding the rest of the Devils to appeare in
the forme, as if they were in Hell. First entered Beliall in forme of
a Beare, with curled black haire to the ground, his eares standing
upright: within the eares were as red as blood, out of which issued
flames of fire; his teeth were at least a foot long, and as white as snow,
with a tayle three ells long (at the least) having two wings, one be-
hinde each arme: and thus one after another they appeared to
Faustus in forme as they were in hell. Lucifer himselfe sate in manner
of a man all hairy, but of a browne colour like a Squirrell curled,
and his tayle turning upward on his backe as the Squirrells use; I
think he could crack nuts to like a Squirrell. After him came Beelze-
bub in curled haire of a horse-flesh colour, his head like the head of a
Bull, with a mighty paire of hornes, and two long eares doctone to
the ground, and two wings on his backe with prickling things like
thornes; out of his wings issued flames of fire, his tayle was like a
Comes. Then came Ashtaroth in the forme of a Worme, going up-
right on his tayle, and had no feet, but a tayle like a Blow-worme;
under his chaps grew two short hands, and his back was pale, blacke,
his belly thicke in the middle, yellow like gold, having many bristles
on his backe like a Hedgehogge. After him came Canniagoffa, being
white and gray mixed, exceeding curled and hairy, he had a head
like the head of an Ase, and a tayle like a Cat, and claws like an

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Ore lacking nothing of an ell broad. Then came Anobis; this De-
 vill had a head like a Dogge, white and black haire, in shape like
 a Dogge, saying that he had but two feet, one under his throat, the
 other at his tayle; he was foure ells long, with hanging eares like
 a Blood-hound. After him came Dithican, he was a Goat there, in
 forme of a Pheasant, with shining feathers, and foure feet; his neck
 was graine, his body red, and his feet blacke. The last was called
 Brachus, with foure short feet like a Wedghogge, yellow and graine;
 the upper side of his body was browne, and the belly like blue flames
 of fire; the tayle red like the tayle of a Pony. The rest of the De-
 vils were in forme of unsensible beasts, as Swine, Hares, Beares,
 Wolves, Apes, Buffes, Goats, An-clops, Elephants, Dragons,
 Hozes, Ases, Lions, Cats, Snakes, Toads, and all manner of
 ugly odious Serpents and Wazmes: yet came in such sort, that
 every one at his entry into the Hall, made their reverence unto
 Lucifer, and so toke their places, standing in order as they came,
 untill they had filled the whole Hall, wherewith suddenly fell a most
 horrible thunder-clap, that the house shoke as though it would have
 fallen unto the ground; upon which every Manser had a much sayke
 in his hand, holding them towards Faustus as though they would
 have runne attill at him: which when Faustus perceived, he thought
 upon the words of Mephostophiles, when he told him how the soules
 in hell were tormentted, being cast from devill to devill upon much-
 toyes, he thought verily to have ben tormentted there on them in like
 sort. But Lucifer perceiuing his thought spake to him, My Faustus, how
 likest thou this crue of mine? quoth Faustus, why came not you in ano-
 ther manner of shape? Lucifer replied, we cannot change our hellish
 forme, we have shewed our selves here, as we are there: yet can we
 blind mens eyes in such sort, that when we will, we repaire unto
 them, as if we were men or Angels of light, although our dwelling
 be in darknesse. Then said Faustus, I like not so many of you toge-
 ther: wherupon Lucifer commanded them to depart, except seven of
 the principall, forthwith they presently banished, which Faustus per-
 ceiving, he was somewhat better comforted, and spake to Lucifer.
 Where is my fervant Mephostophiles? let me see if he can doe the like,
 wherupon came a fierce Dragon flying, and spitting fire round a-
 bout the house, and coming towards Lucifer made reverence, and
 then changed himselfe to the forme of a Fryer, saying, Faustus, What
 wilt thou? Faustus said, I will that thou teach me to transforme my
 selfe in like sort as thou and the rest have done: then Lucifer put forth
 his paw and gave Faustus a booke, saying, Hold, do what thou wilt;
 which he looking upon straightwayes changed himselfe to a Dogge,
 then into a Wazme, then into a Dragon, and finding this for his
 purpose, he liked him well. And thus to Lucifer, and how commeth it
that

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that so many filthy formes are in the world : Lucifer answered, They are ordained of God, as plagues unto men, and so shalt thou be plagued (quoth he.) Whereupon came Scorpions, Wasps, Crets, Bees, and Gnats, which fell to stinging and biting him, and all the whole house was filled with a most horrible stinking fogge, insomuch that Faustus saw nothing, but still was tormented: wherefore he cryed for helpe, saying Mephostophiles, my faithfull servant, where art thou? helpe, helpe, I pray thee : hereat the Spirit answered nothing, but Lucifer himselfe said, Ho, ho, ho, Faustus, how likest thou the creation of the World : and incontinent it was cleare againe, and the Devils and all the filthy cattell were banished, onely Faustus was left alone, seeing nothing, but hearing the sweetest musick that ever he heard before, at which he was so ravished with delight that he forgot his feares he was in before and it repented him that he had seen no more of their pastime.

CHAP. XX.

How Doctor *Faustus* desired to see hell, and of the manner how he was used therein.

DOCTOR Faustus bethinking how his time went away, and how he had spent eight yeares thereof, he meant to spend the rest to his better contentment, intending quite to forget any such motions as might offend the Devil any more: wherefore on a time he called his Spirit Mephostophiles, and said unto him, Bring thou hither unto me thy Lord Lucifer or Beliall : he brought him (notwithstanding) one that was called Beelzebub, the which asked Faustus his pleasure : Quoth Faustus, I would know of thee if I might see Hell, and take a view thereof : That thou shalt, said the Devil, and at midnight I will fetch thee. Well, night being come, Doctor Faustus awaked very diligently for the coming of the Devil to fetch him, and thinking that he tarried all too long, he went to the window, where he pulled open a casement, and looking into the Element, he saw a cloud in the North, more blacke, and darker, and obscure than all the rest of the skye, from whence the winde blew most horrible right into Faustus his chamber, and filled the whole house with smoke, that Faustus was almost smothered : hereat fell an exceeding thunder-clap, and withall came a great ragged black Beare, all curled, and upon his backe a Chaire of beaten gold, and spake to Faustus, saying, Sit up and away with me : and Doctor Faustus, that had so long adored the smoke, wight rather to be in hell than there, got on the Devil, and so they went together. But marke how the Devil blinded him, and made him believe he carried him into hell, for he carried him

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him into the ayre, where Faustus fell into a sound slape, as if he had
 late in a warme water or bath: at last they came to a place which
 burneth continually with flaming flames of fire and brimstone; where-
 out issued an exceeding mighty clap of thunder, with so horrible a
 noise that Faustus awaked: but the Devill went forth on his way,
 and carried Faustus therein, yea notwithstanding howsoever it burnt,
 Doctor Faustus felt no more heat than as it were the glimpse of the sun
 in May; there heard he all manner of musicke to overcome him, but
 saw none playing on them: it pleased him well, but he durst not
 aske, for he was forbidden it before. To meet the Devill and the guests
 that came with him, came three other ugly Devills, the which ranne
 backe againe before the Beare, to make the way; against whom
 there came running an exceeding great Hart, which would have
 thrust Faustus out of his chaire; but being defended by the other three
 Devills, the Hart was put to the repulse: thence going on their way,
 Faustus looked, and beheld there was nothing but Snakes, and all
 manner of venemous beasts about him, which were exceeding great;
 unto the which Snakes came many Storikes, and swallowed up all
 the whole multitude of Snakes, that they left not one: which when
 Faustus saw, hee marvelled greatly: But proceeding further on
 their hellish voyage, there came forth of an hollow cleft an exceed-
 ing great flying Bull, the which with such a force hit Faustus his
 Chaire with his head and hoines, that he turned Faustus and his
 Beare over and over, so that the Beare banished away: whereat
 Faustus began to cry, Oh, woe to me that ever I came here: for he
 thought there to have been beguiled of the Devill, and to make his end
 before his time appointed or conditioned of the Devill: but shortly af-
 ter came to him a monstrous Ape, bidding Faustus to be of good cheere,
 and said, Get upon me: all the fire in Hell seemed to Faustus to have
 been put out, whereupon followed a monstrous thicke fog, that he saw
 nothing, but shortly it seemed to him to wax cleere, where he saw two
 great Dragons fastned unto a Waggon, into the which the Ape
 ascended, and set Faustus therein: forth flew the Dragons into an ex-
 ceeding darke cloud, where Faustus saw neither Dragons nor Cha-
 riot wherein he sat; and such where the cries of tormented Soules,
 with mighty thunder-claps, and flaming lightnings about his eares,
 that poore Faustus shoke for feare. Upon this they came to a water,
 stinking and filthy, thicke like mudde, into the which ranne the
 Dragons sinking under with Waggon and all, but Faustus felt no
 water, but as it were a small mist, saying that he wades beat so
 fore upon him, that he saw nothing under and over him but only
 water, in the which he lost his Dragons, Ape, and Waggon: and
 sinking yet deeper and deeper, he came at last as it were upon a high
 Rock, where the waters parted, and left him thereon: but when the
 water

of Doctor Faustus:

water was gone, it seemed to him he should there have ended his life, for he saw no way but death: the Rock was as high from the bottom as heaven is from the earth; there sat he, seeing no hearing any man, and looked ever upon the Rock: at length he saw a little hole, out of the which issued fire; thought he, How shall I now doe? I am forsaken of the Devils and they that brought me thither, here must I either fall to the bottom, or burn in the fire, or sit in despair: with that in his madness he gave a slip into the fiery hole, saying, Hold you infernall bags, take herethis sacrifice as my last end, that which I must have deserved: upon this he was entred, and finding himselfe as yet unburned, or touched of that fire, he was the better appayed; but there was so great a noise, that he never heard the like before, it passed all the thunder that ever he had heard, and coming downe further to the bottome of the Rocks, he saw a fire, wherein were many worthy and noble personages, as Emperours, Kings, Dukes, and Lords, and many thousands more of tormented soules, at the edge of which fire, raine a most pleasant, cleare, and cold water to behold, into the which many tormented soules sprang out of the fire to coole themselves, but being so freezing cold, they were constrained to returne againe into the fire, and thus leaped they, selves, and spent their endlesse torments out of one labyrinth into another, one while in heat, another while in cold: but Faustus standing here all this while gazing on them that were thus tormented, he saw one leaping out of the fire and screeching horribly, whom he thought to have knowne, wherefore he would faine have spoken unto him, but remembering that he was forbidden, he restrained speaking. Then this Devill that brought him in, came to him againe in likeness of a Beare, with the chaire on his backe, and bad him sit up, for it was time to depart: so Faustus got up, and the Devill carried him out into the ayre, where he had so sweet musick, that he fell asleepe by the way. His boy Christopher being all this while at home, and missing his master so long, thought his master would have tarried and dwelt with the Devill for ever: but whilest his boy was in these cogitations, his master came home, for the Devill brought him home fast asleepe as he sat in the chaire, and threw him on his bed, where (being thus left of the Devill) he lay untill day. When he awaked, he was amazed, like a man that had bene in a darke dungeon: missing with himselfe if it were true or false that he had sene hell, or whether he was blinded or not: but he rather perswaded himselfe he had bene there than otherwise, because he had sene such wonderfull things: wherefore he most carefully tooke pen and inke, and wrote those things in order as he had sene: which writing was afterwards found by his boy in his study; which afterwards was published to the whole City of Wittenberg in print, for example to all Christians.

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CHAP. XXI.

How Doctor *Faustus* was caried through the ayre, up to the heavens, to see the whole world, and how the Sky and Planets ruled: after the which he wrote a Letter to his friend of the same to *Liptzig*, and how he went about the world in eight dayes.

THIS Letter was found by a free-man and Citizen of Wittenberg, written with his owne hand, and sent to his friend at *Liptzig*, a Physician, named Love Victory; the contents of which were as followeth: Amongst other things (my loving friend and brother) I remember yet the former friendship we had together, when we were Schoole-fellows and Students in the University at Wittenberg, whereas you first studied Physick; Astronomy, Astrology, Geometry, and Cosmography: I to the contrary (you know) studied Divinity, notwithstanding now in any of your owne studies I am sure (I am perswaded) further than your selfe: for since I began I have never erred; so; might I speake it without affecting mine owne praise; my Calenders and other practices have not only the commendations of the common sort, but also of the chiefest Lords and Nobles of this our Dutch Nation, because (which is chiefly to be noted) I write and presage of matters to come, which all accord and fall out so right, as if they had been already seen before. And so; the (my beloved Victory) you write to know my voyage which I made unto the heavens, the which (as you certifie me) you have had some inspiration of, although you partly perswaded your selfe that it is a thing impossible: no matter so; that, it is as it is, and let it be as it will, once it is done in such manner as now according unto your request I will now here to understand.

I being once layd in my bed, and could not sleepe for thinking on my Calender and practise, I marvelled with my selfe how it were possible that the firmament should be knowen, and so largely written of men, so; whether they write true or false, by their owne opinions or suppositions, or by due observations and true course of the heavens. Behold, I thought my house would have been blown down, so that all my bayes and chests were open, whereat I was not a little astonished: for withall I heard a groning voyce, which said, Get up, the desire of thy heart, mine, and thought thou shalt see. At the which I answered, What my heart desired that would I have se; and to make proof, if I shall see, I will away with thee. Why then (quoth he) looke out at thy window, there cometh a messenger for thee; that did I, and behold there stood a Chariot, with two Dragons before it to draw the same, and all the Chariot was all light burning fire, and so; that the spaine horse, I was the willingest at that time

of Doctor Faustus.

to depart, but the voyce spake againe, sit up and let us away: I will (said I) goe with thee, but upon this condition, that I may aske after all things that I see, heare, or thinke on: the voyce answered, I am content for this time. Whereupon I got me into the Waggon, so that the Dragons carried me upright into the ayre.

The Waggon had foure wheeles, the which rattled so, and made such a noyse as if we had been all this while running on the stones: and round about us flew flames of fire; and the higher that I came, the more the earth seemed to be darkened, so that me thought I came out of a Dungeon: and looking downe from Heauen; behold Mephistophiles my Spirit and Seruant was behinde me, and when he perceived that I saw him, he came and saide by me, to whom I said, I pray thee Mephistophiles whither shall I goe now? Let not that trouble thy minde, said he, and yet they carried us higher up. And now will I tell thee (good friend and schollershow) what things I have seene and proved: for on the Tuesday went I out, and on Tuesday seuen nights following I came home againe, that is eight dayes, in which time I slept not, no nor one winke came into my eyes: and me went invisible of any man: and as the day began to appeare, after the first nights journey, I said to my Spirit Mephistophiles, I pray thee how farre have we now ridden, I am sure thou knowest, for me thinkes we have ridden exceeding farre, the world seemeth so little. Mephistophiles answered me, My Faustus, beleebe me, that from the place from whence thou camest, unto this place where we now are, is already forty seuen leagues right in height. And as the day increased, I looked downe into the World; Asia, Europe, and Africa I had a sight of: and being so high, quoth I to my Spirit, tell me how these Kingdomes lye, and what they are called: the which he denved not, saying, See this on our left hand is Hungaria, this is also Prussia on our left hand, and Poland, Muscovia, Tartarcelesia, Bohemia, Saxony: and here on our right hand, Spaine, Portugall, France, England and Scotland: then right on before us lye the Kingdomes of Persia, India, Arabia, the King of Althar, and the great Cham: now are we come to Wittenberg, and are right over the Towne of Weim in Austria, and ere long will be at Constantinople, Tripoli, and Jerusalem, and after will we pierce the frozen Zone, and shortly touch the Horizon and the Zenith of Wittenberg. There looked I on the Ocean Sea, and beheld a great many Ships and Gallies ready to the battell one against another; and thus I spent my journey: now cast I my eyes here, now there, towards South, North, East, and West: I have bene in one place where it rained and hailed, and in another where the Sun shone exceeding faire, and so I thinke that I saw most things in and about the world, with great admiration, that in one place it rained, and in another hailed and snowed: on this side, the Sun shone bright

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bright, some hills covered with snow never consuming, others were
 so hot that grasse and trees were burned and consumed therewith.
 Then looked I up to the heavens, and behold they went so swift, that
 I thought they would have sprung in thousands. Likewise it was
 so cleare and so hot, that I could not long gaze upon it, it so dimmed
 my sight: and had not my Spirit Mephistophiles covered me, as it
 were with a shadowing cloud, I had bene burnt with the extreme
 heat thereof: for the skye, the which we behold here when we looke
 up from the earth, is so fast and thicke as a wall, cleare and shining
 bright as Crystal, in the which is placed the Sun, which casteth
 forth his rayes and beames over the antientall world; to the utter
 most confines of the earth. But we thinke that the Sunne is very
 little: no, it is altogether as big as the world: Indeed the body sub-
 stantiall is but little in compasse, but the rayes or streames that it
 casteth forth, by reason of the thing wherein it is placed, maketh him
 to extend and strech himselfe over the whole world: and we thinke
 that the Sunne runneth his course, and that the heavens stand
 still: no, it is the heavens that moveth his course, and the Sunne
 abideth perpetually in his place, he is permanent and fixed in his
 place, and although we see him beginning to ascend in the Orient or
 East, at the highest in the Peridian or South, setting in the Occi-
 dent or West, yet is he at the lowest in Septentrion or North, and yet
 he moveth not. It is the axle of the heavens that moveth the whole
 Firmament, being a Chaos or confused thing; and for that proofe,
 I will shew thee this example: like as thou seest a bubble made of
 water and sope blowne forth of a quill, is in some of a confused masse
 or Chaos, and beginning in this forme is moved at pleasure of the
 winde which runneth round about that Chaos, and moveth him also
 round: even so this whole Firmament, or Chaos whereyn are placed
 the Sunne and the rest of the Planets, is turned and carried at the
 pleasure of the Spirit of God, which is winde: Yea, Christian Rea-
 der, to the glory of God, and to the profit of thy soule, I will open
 unto thee a divine opinion touching the rule of this confused Chaos,
 farre more than my rude German Author, being possessed with the
 Devil, was able to utter: and to prove some of my sentences before
 to be true, looke into Genesis, unto the workes of God, at the creation
 of the world, there shalt thou finde, that the Spirit of God moved
 upon the waters, before heaven and earth were made. Marke how
 he made it, and how by his Word every Element took his place:
 these were not his works but his words, for all the words he used
 before, he concluded afterwards in one worke, which was in making
 Span: marke Reader with patience, for thy soules health, see into
 all that was done by the Word and Worke of God: Light and dark-
 nesse was, the Firmament stood, and the great and little light & in
it:

of Doctor Faustus.

it: the most waters were in one place, the Earth was dry, and every Element brought forth according to the Word of God: now follow his Workes: he made man after his owne Image: both out of the earth: The earth will shewe no Image without water: there was one of the Elements. But all this while where was winde? All Elements were at the Word of God: Man was made, and in a forme by the worke of God: yet moved not that worke: before God breathed the Spirit of Life into his nostrils, and made him a living soule: Here was the first winde and Spirit of God, out of his owne mouth, which we have likewise from the same God which was surely planted by God in Adam; which winde, breath, or Spirit, when he had received, he was living and moved on earth, for it was ordained of God for his habitation, but the Heavens are the habitations of the Lord: and like as I shewed before of the bubble or confused Chaos made of water and lope, through the winde and breath of man is turned round, and carried with every winde: even so the Firmaments wherein the Sunne and the rest of the Planets are fixed, be moved, turned, and carried with the winde, breath, and Spirit of God: for the Heavens and Firmaments are moveable as the Chaos, but the Sunne is fixed in the Firmament. And further (my good Schoolefellow) I was thus nigh the Heavens, where me thought every Planet was but as halfe the earth, and under the Firmament roled the Spirit in the ayre: and as I came downe I looked upon the world, and the Heavens: and me thought that the earth was inclosed (in comparison) within the Firmaments, as the yolke of an Egge within the white, and me thought that the whole length of the Earth was not a span long: and the water was as it had bene twice as broad and as long as the earth: even thus at the eight dayes end I came home againe and fell asleepe, and so I continued sleeping, thre dayes and thre nights together, and the first houre I awaked, fell fresh againe to my Kalender, and have made them in right ample manner as you know: and to satisfie your request, for that you writ unto me, I have (in consideration of our old friendship had at the University of Wittenberg) declared unto you my heavenly voyage, wishing no worse unto you than unto my selfe, that is, that your minde were as mine in all respects.

Dixi.

Doctor Faustus the Astrologian.

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CHAP.

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CHAP. XXII.

How Doctor *Fausius* made his journey through the principall and most famous Lands in the world:

DOCTOR *Fausius* having over-runne fiftene yeares of his appointed time, he took upon him a Journey with full pretence to see the whole world, and calling his Spirit *Mephosphiles* unto him, he said, Thou knowest that thou art bound unto me upon conditions, to performe and fulfill my desire in all things, wherefore my pretence is to visite the whole face of the earth, visible and invisible when it pleaseth me, therefore I command and enioyne thee to the same. Wherupon *Mephosphiles* answered, I am ready my Lord at thy command, and forthwith the Spirit changed himselfe into the likeness of a flying horse, saying, *Fausius* sit up, I am ready. Doctor *Fausius* softly sat upon him, and forwards they went: *Fausius* came thorow many a Land and Province, as Pannonia, Austria, Germany, Bohemia, Silesia, Saxony, Messene, Daring, Frankland, Shwabland, Byerland, Styria, Corinthia, Poland, Litaw, Liesland, Prussia, Denmarke, Moscovia, Tartaria, Turkey, Persia, Cathai, Alexandria, Barbaria, Ginney, Peru, the Straights of Magellane, India, all about the frozen Zone, and Terra incognita, Nova Hispaniola, the Isles of Terzera, Mederi, Saint Michaelles, the Canaries, and the Tenorifolcie, into Spaine, the Maineland, Portugall, Italy, Campania, the Kingdome of Naples, the Isles of Sicilia, Malca, majora, minora, to the Knights of the Rhodes, Candy or Crete, Cyprus, Coriath, Switzerland, France, Freessland, Westphalia, Zeland, Holland, Brabant, and all the 17. Provinces in Netherland, England, Scotland, Ireland, all America and Island, the out Isles of Scotland, the Orcaides, Norway, the Bishopricke of Breame, and so home againe: all these Kingdomes, Provinces, and Countries, he passed in 15. dayes, in which time he saw very little that delighted his minde: wherefore he took little rest at home, and burning in desire to see more at large, and to behold the secrets of each Kingdome, he set forward againe on his journey upon his swift horse *Mephosphiles*, and came to *Treut*, for that he chiefly desired to see this Citie and the ornaments thereof: but there he saw not many wonders, except two faire Palaces, that belonged unto the Bishop, and also a mighty large Castle that was built of brick, with 3. walls, and 3. great trenches, so strong that it was impossible for any Princes power to win it: then he saw a Church wherein was buried Simeon, and the Bishop of Popo, their tombs are of most sumptuous Marble stone, closed and joyned together with great bars of Iron: from thence he departed to Paris, where he liked well the Academy: and what place or Kingdome so,

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of Doctor Faustus.

eber fell into his minde, the same he desired. He came from Rome
 to Mentz, where the Riber of Maine falls into the Rhine, notwithstanding
 he tarried not long there, but went into Campania, in the
 kingdome of Neapol, in which he saw an innumerable sort of Cloys-
 sters, Pancies and Churches, and great houses of stone, the streets
 faire and large, and straight forth from one end of the Towne to
 the other as a line, and all the pavement of the City was of Bylehe,
 and the more it rained into the Towne, the fairer the streets were:
 there saw he the tombe of Virgill, and the high way that he cut
 through the mighty hill of stone in one night, the whole length of an
 English mile: when he saw the number of Castles and Argozies that
 lay there at the City head, the Wind-mill that stood in the water,
 the Castle in the water, and the houses abode the water, where ma-
 ny Castles might ride, most safely from raine or wind: then he saw
 the Castle on the hill ober the Town and many monuments therein,
 also the hill called Vesuvius, whereon groweth all the Greekish wine,
 and most pleasant sweet Olives. From thence he came to Venice,
 whereas he wondered not a little, to see a City so famously built, stand-
 ing in the Sea, where through ebery street the water came in such
 largenesse, that great ships and barks might passe from one streete
 to another, having yet a way on both sides the water whereon men
 and horses might passe: He marvelled also how it was possible so
 much victuall to be found in the Towne, and so good cheape, con-
 sidering that for a whole league, nothing grew nere the same. He won-
 dered not a little at the fatronesse of S. Marks place, and the sumptu-
 ous Church standing thereon, called S. Marke, how all the pave-
 ment was set with coloured stones, and all the Roof or loft of the
 Church double gilded ober. Leaving this he came to Padua, behold-
 ing the manner of their Academy, which he called the Mother or
 Nurse of Christendome; there he heard the Doctors and saw the most
 Monuments in the Towne, entered his name in the University of
 the German nation, and wrote himselfe Doctor Faustus, the unsatiable
 speculator; then saw he the worthiest Monument in the world for
 a Church, named S. Anthonies Cloyster, which for the riches
 thereof, and the contriement of the Church, hath not the like in
 Christendome. This Towne is fenced about with three mighty
 wailes of stone and earth, betwixt the which runneth goodly ditches
 of water, to wit ebery foure and twenty hundred passeth boats betwixt
 Padua and Venice with passengers, as they doe here betwixt London
 and Gravesend, and even so far they differ in distance: Faustus be-
 held likewise the comcell house, and the Castle with no small won-
 der. Next, forwarde he went to Rome, which lay, and doth yet lie
 on the Riber Tiberis, the which divideth the City into two parts,
 ober the Riber are foure great stone Bridges, and upon the one

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Bridge, called Ponte Saint Angelo is the Castle of Saint Angelo, wherein are so many great cast pieces, as there are dayes in the yeare: and such pieces as will shot seven bullets off with one fire: to this Castle cometh a priby vault from the Church and palace of Saint Peters, through the which the Pope (if any danger be) passeth from his palace to the Castle for safe guard: the City hath eleven gates and a hill called Vaticanum, whereupon Saint Peters Church is built: In that Church the holy Fathers will heare no confession without the penitent bring money in his hand. Adjoining to the Church, is the Campo Santo, the which Carolus Magnus built: there every day thirtene Pilgrims have their dinners served of the best: That is to say, Christ and his twelbe Apostles. Hard by this he visited the Church-yard of Saint Peters, where he saw the Pyramid that Julius Cesar brought forth of Africa: it stood in Paulus his time leaning against the Church-wall of S. Peters, but now Pope Sixtus hath erected it in the middle of Saint Peters Church-yard, it is 14. fathom long, and at the lower end five fathom square, and so sixth smaller upwards: on the top is a Crucifix of beaten gold, the stone standeth on foure Lyons of brasse. Then he visited the seven Churches of Rome, that were Saint Peters, Saint Pauls, Saint Sebastian, Saint John Leteran, Saint Lawrence, Saint Mary Magdalen, and Saint Mary Majora. Then went he without the Town, where he saw the Conduits of water that runne leuell through hill and dale, bringing water into the Towne fiftene Italian miles off: after Donments he saw too many to recite, but amongst the rest he was desirous to see the Popes court, and his manner of service at his Table, wherefore he and his Spirit made themselves invisible and came to the Popes court, and priby Chamber, where he was: there saw he many servants attending on his Holynesse, with many a halting Synophant carrying his meat: and there he marked the Pope, and the manner of his Service, which he sawing to be so unmeasurable, and sumptuous: Spe (quoth Paulus.) Why had not the Devil made a Pope of me: Paulus saw there notwithstanding, such as were like to himselfe, proud, stout, willfull, gluttons, drunkards, whozemongers, breakers of wedlocke, and whoremongers of all manner of ungodly exercises: wherefore he said to his Spirit, I thought that I had bene alone a hog or porke of the Devils, but he must deare with me yet a little longer, for these hogs of Rome are already fatted, and stied to make his roast meat: the Devil might doe well to spit them all, and haue them to the fire, and let him summon the Sun to turne the spits: for as none must confesse the Sun but the Fryer, so none should turne the roasting Fryer, but the Sun. Thus continued Paulus three dayes in the Popes Palace, and yet had no lust to his meate, but stood still in the

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the Popes Chamber, and saw every thing whatsoever it was: on a time the Pope would have a feast prepared for the Cardinall of Pavia: and for his first welcome, the Cardinall was bidden to dinner: and as he sat at meat, the Pope would ever be blessing and crossing over his mouth: Faustus could suffer it no longer, but up with his fist and smote the Pope on the face, and withall he laughed that the whole house might heare him, yet none of them saw him or knew where he was: the Pope perswaded his Company that it was a damned soule, commanding Masse presently to be said for his delibe- ry out of Purgatory, which was done: the Pope sat still at meat; but when the latter masse came in to the Popes boord, Doctor Faustus layd hands thereon, saying, This is mine; and so he took both dish and meat and flew unto the Capitall or Campadolia, calling his Spirit nnto him, and said, Come let us be merry, for thou must fetch me some Wine, and the cup that the Pope drinks of, and hereupon monte caval we will make good chere in spight of the Pope and all his far Abbey-lubbers. His Spirit hearing this, departed towards the Popes Chamber, where he found them yet sitting, quaffing: wherefore he took from before the Pope the fairest peece of plate or drinking Goblet, and a flaggon of wine, and brought it to Faustus: but when the Pope and the rest of his crue perceived they were rob- bed, and knew not after what sort, they perswaded themselves that it was a damned soule that before had doted the Pope so, and that smote him on the face; wherefore he sent commandement through the whole City of Rome, that they should say a Masse in every Church and ring all the bells, for to lay the walking Spirit, and to curse him with bell, booke, and candle, that so invisibly had misused the Popes Holinesse, with the Cardinall of Pavia, and the rest of their company: but Faustus notwithstanding made good chere with that which he had beguiled the Pope of; and in the midst of the order of Saint Ber- nards barefooted Fryers, as they were going on procession through the Parker place, called *campa desiore*, he let fall his plate, dishes and cup: and withall for a farewell, he made such a thunder-clap and noyme of raine, as though heaven and earth should have met toge- ther; and so left Rome, and came to Millaine in Italy, naxt the Alpes or bayders of Switzerland, where he pleased much to his Spirit the pleasures of the place, the City being founded in so brabe a plaine, by the which ran most pleasant RIVERS on every side of the same: having besides within the compasse or circuit of seven miles, seven small Seas: He saw also therein many faire Palaces, and godly buildings; the Dukes Palace, and the mighty strong Castle, which is in a manner halfe the bignesse of the Towne. Whereover, it liked him well to see the Hospitall of Saint Maries, with others other things. He did there nothing worthy of memory, but he departed

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backe againe towards Bologna, and from thence to Florence, where he was well pleased to see the pleasant walke of Merchants, the godly Hamits of the City, so that almost the whole City is haunted, and the houses themselves are built outwardly, in such sort, that the people goe under them as under a vault. Then he perused the sumptuous Church in the Dukes Castle, called Nostra Dama, our Lappes Church, in which he saw many Monuments, as a Marble doore most huge to looke upon: the gates of the Castle are Well me-
 tall, wherein are graven the holy Patriarks, with Christ and his twelue Apostles, and others other Histories out of the old and new Testament. Then went he to Sena, where he highly praised the Church and Hospitall of Santa Maria Formosa, with the godly build-
 ings, and especially the fairenesse and greatnesse of the City and beautifull women. Then came he to Lions in France, where he marked the situation of the City, which lay betwixt two hills, in-
 dironed with two waters: one worthy Monument pleased him well, that was the great Church, with the Image therein; he commended the City highly for the great resort that it had unto it of strangers.
 From thence he went to Cullen which lyeth upon the Riber of Rhine, wherein he saw one of the ancientest Monuments of the World, the which was the Tombe of thre Kings, that came by the Angel of God, and their knowledge they had in the Starre, to worship Christ; which when Paulus saw, he spake in this manner: Ah alas god men how have you erred, and lost your way: you should have gone to Palestina and Bethlem in Iudea, how came you hither: Or be-
 like after your death you were throught into Mare Mediterraneum, about Tripolis in Syria, and so you stered out of the straights of Gibralt-
 terra, into the Ocean Sea, and so into the bay of Portugall; and not finding any rest, you are vnten along the coast of Gallicia, Biskay, and France, and into the narrow Seas; then from thence unto Mare Germanicum, and so taken up I thinke about the Towne of Dort in Holland; you were brought to Cullen to be buried, or else (I thinke) you came unwe easily with a whirle-winde ower the Alpes, and be-
 ing throught into the Riber of Rhine, it conueyed you to this place, where you are kept a Monument. Then saw he the Church of S. Ursula, where remains a Monument of the thousand Virgins: it pleased him also to see the beauty of the women. But farre from Cullen lyeth the Towne of Ach, where he saw the gorgeous Temple that the Emperour Carolus quartus built of marble stone for a re-
 membrance of him, to the end that all his successors should there be crowned. From Cullen in Ach he went to Geneva, a City in Savoy, lying neere Switzerland, it is a Towne of great trafficke, the Lord thereof is a Bishop, whose Wine-celler Paulus and his Spirit visi-
 ted, for the love of his god Willie. From thence he went to Stras-
 burg,

of Doctor Faustus.

burg, where he beheld the fairest Temple that euer he had seene in his life before, for on every side thereof he might see thowow, euen from the cobering of the Minister, to the top of the Pinnacle, and it is named one of the wonders of the World: wherefore he demanded why it was called Strasburg. His Spirit answered, because it hath so many high-wayes coming to it on every side, for Stras in Dutch is a high-way, and hereof came the name: yea, (said Mephistophiles) the Church which thou so wonderest at, hath more revenues belonging to it, then the twelue Dukes of Slesia are worth, for there pertain unto this Church fifty Abbes, Twelue, and foure hundred fifty three villages, besides many houses in the Towne. From thence went Faustus to Basil in Switzerland, where the Rhyne runneth thowow the Towne, parting the same as the Rhyet of Thames bath London: in this Towne of Basil he saw many rich Monumentes, the Towne walled with bricke, and round about without it, goeth a great trench: no Church pleased him but the Iesuits Church, which was sumptuously builded, and set full of Alabaster Pillars: Faustus demanded of his Spirit how it toke the name of Basil: his Spirit made answer, and said, That before this City was founded there lived a Basiliscus, a kind of Serpent: this Serpent killed as many men, women, and children, as he took a sight of, but there was a Knight that made him selfe a coat of Chappell to runn over his head and so downe to the ground, and being armed with a black cloth, other that he put the Chappell, and so boldly went to see the Basiliscus, and finding the place where he haunted, he expected her coming, euen before the mouth of her Cave, where standing a while, the Basiliscus came forth, who then she saw her own venomous shadow in the Chappell, she spilt her thousand peeces: wherefore the Knight was richly rewarded of the Emperour: after the which the Knight founded this Towne upon the place where he had slain the Serpent, and gave it the name Basil in remembrance of his deed.

From Basil, Faustus went to Colmar in Switer at the head of the Rhine, where is a most sumptuous bldge that goeth over the Rhine, euen from the Gates of the Towne, to the other side of the same: at the head of the Rhyet of Rhine, is a small Ile called of the Switzers the blacke Isle, thowow thousand peeces long, and hath thousand peeces broad. The Towne Colmar toke the name of this; the Emperour gave it to a Clowne, for expanding of his Riddle, wherefore the Clowne named the Towne Colmar, that is in English, col me nothing. From Colmar he came to Ulm, where he saw the sumptuous Towne-house, built by two and fifty of the ancient Senators of the City: It toke the name Ulm that the whole Land thereabout was full of Climes: but Faustus minding to depart from thence, his Spirit said unto him, Faustus, thinke of the Towne as thou wilt, it hath

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this Dukedome belonging to it, the which they have bought with ready money. From Ulm he came unto Warzburg, the chiefest Towne in Frankland, wherein the Bishop altogether happily his Court, through the which Towne passeth the Riber of Mayne, that runnes into the Rhine: thereabout groweth strong and pleasant Wine, the which Faulstus well proved: the Castle standeth on a Hill, on the South side of the Towne, at the foot whereof runneth the Riber: this Towne is full of beggerly Priests, Puns, Prieests, and Feinits; for there are five sorts of begging Priests, besides the Cloysters of Nunnes: at the foot of the Castle stands a Church in the which there is an Altar, where are engraven all the saue Elements, and all the orders and degrees in Heaven: that any man of understanding misfooldest that hath a sight thereof, may say that it is the artificiall, all thing that ever he beheld. From thence he went to Norenberg whither as he went by the way, his spirit informed him that the Towne was named of Claudius Tiberius, the Sonne of Nero the Tyrant. In the Towne are two famous Cathedrall Churches: one calles Saint Sabot, the other Saint Laurence; in which Church stand all the Reliques of Carolus magus, that is to say, his cloak, his hose, his dublet, his sword and Croton, the Scepter, and Apple: It hath a very glorious gilden Canall in the Market place of Saint Laurence, in which Canall is the Spaine that shunt our Saviour into the sea, and a peece of the holy Crosse: The wall is calles the faire wall of Norenberg, with its streets, its Wells, great, and small Clocks, 6 great Gates, and small Doores, 10 stone Bridges, 10 small Hills, 10 faire Market places, 10 common hot Houses, 10 Churches: with in the Towne are 30 wheeles of Water-mills; it hath 13 tall Shippes, 1 mighty Towne-Wall of helmes Stone and Earth, with very deepe Trenches: the Walls have 10 Towers about them, and foure saue platforms, 10 Apothecaries, 10 Doctors of the common Law, 14 Doctors of Physicke. From Norenberg he went to Aufpurg, where at the breake of day he demanded of his spirit whereupon the Towne toke his name: This Towne (quoth he) hath had many names; when it was first built, it was called Viadela; secondly, it was called Zisana, the Iron bridge; lastly, by the Emperour Octavian Augustus, it was called Augusta; and by the corruption of Language, the Germans have named it Aufpurg. So he said because that Faulstus had been there before, he departed (without seeing their Monuments) to Ravenspurg, where his spirit certified him, that the City had seven names: the first, Tiberia; the second, Quadraic; the third, Hespalis; the fourth, Regionopolis; the fifth, Ambrosia; the sixth, Parisbona; the last, Ravenspurg. The situation of this City pleased Faulstus well, also the strong and sumptuous Buildings: by the Walls thereof runneth the Riber Danubius, in Dutch

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Dutch called Danow: into the which, not farre from the compasse of the City, called near-hand thre score other small Rivers and fresh waters: Faustus also liked the sumptuous Stone Bridge over the same water, with the Church standing thereon, the which was founded anno 1178. the name thereof is called S. Remedius: In this Towne Faustus went into the Celler of an Inholder, and let out all the Beere and Wine that was in the Celler. After which feat, he returned into Mentz in Bavaria, a right Princely Towne: the Towne appeared as if it were new, with great streets therein, both of breadth and length: from Mentz to Salisberg, where the Bishop is alwayes resident: here saw he all the commodities that were possible to be seene; for at the Hill he saw the forme of a Bell made in Chyffell (a huge thing to looke upon) that every yeare groweth bigger and bigger, by reason of the freezing cold. From thence he went to Vienna in Austria; this Towne is of great Antiquity, that it is not possible to finde the like. In this Towne, said the Spirit, is more Wine than Water, for all under the Towne are Wells, the which are filled every yeare with Wine, and all the water that they have, runneth by the Towne, that is, the River Danubius. From thence he went into Prage, the chiefe City in Bohemia; This is divided into three parts, that is, old Prage, new Prage, and little Prage. Little Prage is the place where the Emperours Court is placed; upon an exceeding high mountaine there is a Castle, where are two faire Churches; in the one he found a Monument, which might well have bene a mirror; for himselfe, and that was the Sepulchre of a notable Conjuror, which by his Magick had so enchanted his Sepulchre, that whosoever set foote thereon, should be sure never to aye in their beds. From this Castle he came downe and went over the Bridge: This Bridge had 14. Arches, and in the middle of the Bridge stands a very faire Monument, being a Crosse builded of stone, and most artificially carved. From thence he came into the old Prage, the which is separated from the new Prage with an exceeding deepe ditch, and round about inclosed with a wall of bricke: Unto this is adjoining the Jewes Towne, wherein are thirtene thousand men, women, and children, all Jewes: there he viewed the Colledge and the Gardens where all manner of savage beasts are kept: and from thence he fetched a compasse round about the three Townes, whereat he wondered greatly to see so mighty a City stand all within the walls. From Prage he flew into the ayre, and bethought himselfe what he might see, as which way to take; so he looked round about, and beheld he espied a passing faire City, which lay not farre from Prage, about some foure and twenty miles, and that was Breslaw in Silecia; in which when he was entred it seemed to him that he had bene in

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in Paradise, so neat and cleane was the streets, and so sumptuous were their buildings. In the City he saw not many wonders, except the *Weyen Virgin* that standeth on a Bridge over the water, and under the which standeth a Mill like a powder-mill, which Virgin is made to doe execution upon those disobedient Towne-dozne children that be so wilde that their Parents cannot bridle them: which when any such are found with some heinous offence turning to the shame of their Parents and kindred, they are brought to kille this Virgin, which openeth her armes, the person then to be executed himselfe her, then both he close her armes together with such violence, that he crusheth out the breath of the party, breaketh his bulke, and so he dyeth; but being dead, he openeth her armes againe, and letteth the party fall into the Mill, where he is stamped into small morsels, which the water carrieth away, so that no part of him is found againe. From Breslaw he went toward Cracov: in the Kingdome of Polonia, where he beheld the Academy, the which pleased him wonderfull well: In this City the King most commonly holdeth his Court at a Castle, in which Castle are many famous Monuments; there is a most sumptuous Church in the same, in which standeth a silver Altar gilded, and set with rich stones, and other is a consecracion full of all manner of silver ornaments belonging to the Masse. In the Church hangeth the jaw-bones of a huge Dragon, that kept the Rothe before the Castle was eried thereon. It is full of all manner of munition, and hath alwayes victual for three years to feede two thousand men. Throneth the Towne runneth a river, called the *Vestual* or *Wesell*, whereover is a faire wooden Bridge. This water dotheth the Towne and *Gamer*, in this *Gamer* dwelleth the *Jewes*, being a small walled Towne, by themselves, to the number of 2,000 men, women, and children: within one mile of the Towne there is a salt Mine where they finde stones of pure Salt, of 10.0 pound, 1000 pound, or more in weight, and that in great quantity. This Salt is as blache as the New-castle coles when it comes out of the Mines, but being beaten to powder it is as white as snow. The like they have foure miles from thence at a Towne called *Buchma*. From thence *Faulus* went to *Sander*, the Captaine thereof was called *Don Spicker Jordan*: in this Towne are many Monuments, as the Tombe and Sepulchre of *Christ*, in as manly manner as that is at *Ierusalem*, at the proper costs of a Gentleman that went thence to *Ierusalem* from that place, and returned againe. Not farre from that Towne is a new Towne, wherein is a stumpy of the order of *Saint Dioclesian*, into which order may none come except they be Gentlewomen, and well learned, and faire to take upon, the which pleased *Faulus* well: but having a will to tra-

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well further, and to see more wonders, mounting up towarde the
 East ower many Lands and Provinces, as in Hungaria, Transylva-
 nia, Shede, Ingar, Sardinia, and so into Constantinople, where the
 Turkish Emperour kept his Court: this City was furnished by Con-
 stantine the fourth thereof, being builded of very faire stone: In the
 same the great Turke hath three faire Palaces: the walls are strong,
 the minacles are very huge, and the streets large; but this liked not
 Faustus, that one man might have so many wives as he would: the
 Sea runneth hard by the City, the wall hath 11 gates: Faustus abode
 there a certaine time, to see the manner of the Turkish Emperours
 service at his Table, where he saw his Mosellordice to be such,
 that he thought if all the Christian Princes should banquet together,
 and every one adorne the feast to the utmost, they were not able to
 compare with the Turke and his Table, and the rest of his Coun-
 trey service: therefore it so frighted Faustus, that he daunted to be
 rebenged on him, for his pomp he thought was more fit for himselfe;
 therefore as the Turke sate at meat, Faustus shewed him a little
 apish play; for round about the Ditch-Chamber he sent forth flaming
 flames of fire, insomuch that the whole Campay sought their
 meat and fled, except onely the great Turke himselfe, him Faustus
 charmed in such sort, that he could neither rise nor fall, neither could
 any man pull him up: With this was the Hall so light, as if the
 Sunne had shined in the house: then came Faustus in some a litle
 to the great Turke, saying, All haile Emperour, now art thou ho-
 noured, that I so wondrously appeare unto thee, as thy Mahomet was
 wont to doe: hereupon he vanished, and forthwith it thundered, that
 the whole Palace shoke: the Turke greatly marvelled what this
 should be that so vexed him, and was perswaded by his chiefest Coun-
 sellours that it was Mahomet his Prophet which had appeared
 unto them: whereupon the Turke commanded them to fall downe
 on their knees, and to giue him thanks for doing him so great honour
 as to shew himselfe unto them: but the next day Faustus went into
 the Castle where he kept his wives and Concubines, in the which
 Castle might no man upon the paine of death come, except those
 that were appointed by the great Turke to doe him service, and they
 were all gilded: which when Faustus perceived, he said to his Spirit
 Microphilus, how likest thou this sport: are not those faire Ladies
 greatly to be pittied, that thus consume their youth in the pleasure
 of one onely man: With (quoth the Spirit) mayest not thou induce
 of the Emperour embrace his faire Ladies: doe what thy heart de-
 sireth herein, and I will aid thee; and what thou wishest, thou shalt
 have it performed: therefore Faustus (being before this Coustall
 apt enough to put such matter in practice) caused a great fogge to

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heround about the Castle, both within and without, and he himselfe appeared amongst the Ladies in all points as they used to paint the Mahomet; at which sight the Ladies fell on their knees and worshipped him. Then Paulus took the fairest by the hand, and led her into a chamber, where after his manner he fell to dalliance, and thus he continued a whole day and a night: and when he had delighted himselfe sufficiently with her, he put her away, and made his Spirit bzing him another: so likewise he kept with her 14 houres play, causing his Spirit to seich him most dainty fare, and so he passed away six dayes, having each day his pleasure of a sundry Lady, and that of the fairest: all which time the fogge was so thick and so thick, that they within the house thought that they had been in hell for the time, and they without wondered thereat, in such sort that they went to their prayers, calling on their God Mahomet, & worshipping of his Image. Wherefore the fifth day Paulus exalted himselfe into the ayre like a Pope, in the sight of the great Turke and his people. And he had no sooner departed the Castle, but the fogge vanished away: whence presently the Turke went to his Wives and Concubines, demanding of them if they knew the cause why the Castle was beset with a mist so long: They said that it was the God Mahomet himselfe that caused it, and how he was in the Castle personally six dayes, and for more certainty he hath been with six of us six nights one after another. The Turke hearing this, fell downe upon his knees, and gave Mahomet thanks, desiring him to forgive him for being offended with his visiting his Castle and Wives those six dayes: but the Turke commanded that those whom Mahomet had lyed by, should be most carefully looked unto, perceiving himselfe (and so did all the whole people that knew of it) that out of them to Mahomet should be raised a mighty generation: But first he demanded of the six Ladies, if Mahomet had not admitt copulation with them, according as earthly men have: Pea my Lord (quoth one) as if you had bene there your selfe, you could not have mended it, for he lay with me naked, killed and colled me, and so delighted me, that for my part I would he came two or three times a weeke to serve me in such sort againe. From thence Paulus went to Alkar, the which before times was called Charam or Memphis: In this City the Egyptian Souldan holdeth his Court. From thence the River Nilus hath his head, and spring; it is the greatest fresh water River that is in the whole world, and alwayes when the Sunne is in Cancer, it overfloweth the whole Land of Egypt. When he returned againe towards the Northeast, and to the Towne of Osen and Sabala in Hungaria: This Osen is the chiefest City in Hungaria, and standeth in a fertile soyle, wherein groweth most excellent wine.

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Wine, and not farre from the Towne there is a Well called Zipzar, the water whereof chaungeth Iron into Copper: there are Mines of Gold and Silver, and all manner of metall: the Germans call this Towne Ofen, but in the Hungarian Speech it is Szat. In the Towne standeth a very faire Castle, and very well fortified. From thence he went to Austria, and so through Silecia into Saxony, unto the Townes of Magdeburg and Lipzig, and Lubeck; Magdeburg is a Bishoprick: in this City is one of the pitchers wherein Christ changed the water into wine at Cana in Galile: at Lipzig nothing pleased Faustus so well as the great Chessel in the Castle, made of wood, the which is bound about with Iron hoops, and every hoop weighed two hundred pound weight; you must goe upon a ladder thirty fote high, before you can looke into it: he saw also the new Church-yard where it is walked, and standeth upon a faire plaine: the parish is 100 paces long, and round about the side of the wal are good places separated from each other to sit Sepulchers in, which in the middle of the yard standeth very sumptuous: therein standeth a Pulpit of white marble and gold. From thence he came to Lubeck and Lamberg, where he made morabode, but alway againe to Erfold in Durintien, where he visited the Frescold: and from Erfold he went home to Wittenberg, where he had some and visited many a strange place, being from home one yeare and a halfe, in which time he wrought more wonders than are here declared.

CHAP. XXIII.

How Doctor Faustus had a sight of Paradise.

After this, Doctor Faustus set forth againe to visite the Countreies of Spaine, Portugall, France, England, Scotland, Denmarke, Sweden, Poland, Muscovy, India, Cataja, Affrica, Persia, and lastly into Barbaria, amongst the Black-moores. And in all his wandring he was desirous to visit the ancient Monuments, and mighty Wils: amongst the rest, beholding the high Hill called the Treuo Reife, was desirous to rest upon it. From thence he went into the Ile of Britain, wherein he was greatly delighted to see the faire water and warme Bathes, the divers sorts of metall, with many precious Stones, and divers other commodities, the which Faustus brought thence with him: He was also at the Orcaides behinde Scotland, where he saw the Tree that bringeth forth fruit, that when it is ripe openeth and falleth into the water, wherein ingendreth a certaine kinde of Froole and Birds: these Islands are in number 23, but ten of them are not habitable,

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the other thirtene are inhabited. From thence he went to the Hill Caucasus, which is the highest in all that Tropick, it lieth nere the borders of Scythia: hereon Faustus tooke and beheld many Landes and Kingdomes: Faustus being on such an high Hill, thought to looke over all the world, and beyond. As he went to see Paradise, but he durst not continue with his Spirit thereat, and being on the hill of Caucasus, he saw the whole Land of India and Scythia, and as he looked towards the East, he saw a mighty cleere streame of fire coming from heauen upon the earth, even as it had bene one of the beames of the Sunne. he saw in the water foure mighty waters springing: one towards the north towards India, the second towards Egypt, the third and fourth towards Armenia. When he saw these, he would needs know of his Spirit what waters they were, and from whence they came: His Spirit gave him gently an answer, saying, It is Paradise that lieth so farre in the East, the Garden that God himselfe hath planted with all manner of pleasure; and the fiery streames which thou seest, is the wall or fence of the Garden; but the cleere light that thou seest so far off, that is the Angell that hath the custody thereof with a fiery sword: and although thou thinkest thy selfe to be hard by, thou hast yet further to goe from hence, than thou hast ever bene: the water that thou hast seene in foure parts, is the water that issueth out of the well in the middle of Paradise. The first is called Ganges or Pison; the second Gihon; the third Tigris, and the fourth Euphrates: also thou seest that he standeth under Libra and Aries right towards the Zenith; and upon this fiery Wall standeth the Angell Michael with his flaming sword, to keepe the tree of Life, the which he hath in charge: but the Spirit said to Faustus, neither thou, nor I, nor any after us, nor any men whosoever are denyed to visit it, or to come any nearer than we be.

CHAP. XXIV.

Of a certaine Comet that appeared in Germany, and how Doctor Faustus was desired by certaine friends of his to know the meaning thereof.

In Germany, where the Towne of Saint Elzeben, was seene a mighty great Comet; hereat the people were amazed; but Doctor Faustus being there, was asked of certaine of his friends, his iudgement or opinion in the matter: Whereupon he answered, it falleth out often by the course and change of the Sunne and Moone, that the Sun is under the earth, and the Moone above: but when the Moone draweth

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eth were the change, then is the Sunne so strong, that it taketh away the light of the Moone, in such sort as he is as red as blood; and the contrary: after they have bene together, the Moone taketh her light againe from him, and so increasing in light to the full, she will be as red as the Sunne was before, and changeth her selfe into divers and sundry colours, of the which chaunge is a prodigiall Monster, or as you call it, a Comet, which is a figure or token appointed of God as a forewarning of his displeasure: as at one time he sendeth hunger, plague, sword, or such like, being all tokens of his judgement, the which Comet commeth through the conjunction of the Sunne and Moone, begetting a Monster, whose father is the Sunne, and whose mother is the Moone, ☉ and ☾.

CHAP. XXV.

Another question put forth to Doctor *Faustus* concerning the Stars.

There was a learned man of the Towne of Halberstat, named N. W. who invited Doctor *Faustus* to his Table; but falling into communication before Supper was ready, they looked out of the window, and seeing many Starres in the Firmament, this man being a Doctor of Physick, and a good Astrologian, said, Doctor *Faustus*, I have invited you as my guest, hoping that you will take it in good part with me, and whithall I request you to impart unto me some of your experience in the Starres and Planets. And seeing a Starre fall, he said, I pray you *Faustus*, what is the condition, quality, or greatest of the Starres in the Firmament: *Faustus* answered him, My friend and brother, you see that the Starres that fall from Heaven, when they come to the Earth, they be very small to our thinking as candles: but being fixed in the Firmament, there are many as great as this City, some as great as a Province, or Duchedome, other as great as the whole earth: other some farre greater than the earth: as the length and breadth of the heaven is greater than the earth twelve times, and from the height of the heavens there is scarce any earth to be seen, yea, the Planets in the heavens are some so great as this Land, some so great as the whole Empire of Rome, some as Turkey, yea, some as great as the whole world.

CHAP. XXVI.

How *Faustus* was asked a question concerning the Spirits that vex men.

That is most true (saith he to *Faustus*) concerning the Starres and Planets: but I pray you, in what kinde or manner doe the Spirits:

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Spirits use to vex men so little by day, and so greatly by night: Doctor Faustus answered, because the Spirits are of God forbidden the light, their dwelling is in darkness, and the clearer the Sunne shineth, the further the Spirits have their abiding from it; but in the night when it is darke, they have their familiarity and abiding nere unto us men. For although in the night we see not the Sunne, yet the brightnesse thereof so lighteneth the first moving of the Firmament, as it doth here on earth in the day, by which reason we are able to see the Starres and Planets in the night: Even so the rayes of the Sunne piercing upwards into the Firmament, the darknesse filling our heads with heavy dreames and fond fancies, with chattering and crying, in many deformed shapes: and sometimes when men go forth without light, there falleth to them a feare, that their haire standeth on end: so, many start in their slepe, thinking there is a Spirit by them, groping or seeking for him, going round about the house in their slepe, and many such like fancies: and all this is for because in the night the Spirits are more familiarly by us than we are heereons of their company, and so they carry us, blinding us, and plaguing us more than we are able to perceiue.

CHAP. XXVII.

How Doctor Faustus was asked a question concerning the Starres that fall from Heaven.

Doctor Faustus being demanded the cause why the Starres fell from heauen, he answered, That it is but our opinion, for if one Star fall it is the great iudgement of God upon us, as a forewarning of some great thing to come: for when we thinke that a Starre falleth, it is but a spark that issueth from a candle or a flame of fire, for if it were a substantiall thing, we should not so soon lose the sight of them as we doe. And likewise it is to be that we see as it were a stream of fire fall from the Firmament as it oft happeneth yet are they no Stars, but as it were a flame of fire vanishing, but the Starres are substantiall, therefore are they firme and not falling: if there fall any, it is a signe of some great matter to come, as a scoutge to a people or Country; and then such Starres falling, the gates of heauen are opened, and the clouds send forth floods, and other plagues, to the damage of the whole land and people.

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CHAP. XXVIII.

How *Faustus* was asked a question concerning Thunder.

IN the moneth of August, there was at Wittenberg a mighty great lightning and Thunder: and as *D. Faustus* was jesting merrily in the Market place, with certaine of his friends and companions, being Physicians, they desired him to tell them the cause of that weather? *Faustus* answered, it hath bene commonly sene heretofore, that befoze a Thunder-clap fell a shower of raine, or a gale of winde; for commonly after a wind followeth a rain, and after a rain a Thunder-clap, such thicknesse comes to passe when the soure winds meet together in the Heavens, the ayrie clouds are by force beaten against the fixed Chrystall Firmament: but when the ayrie clouds meet with the Firmament, they are congealed, and so strike and rush against the Firmament, as great peeces of ice when they meet on the water; then each other soundeth in our eares, and that we call Thunder, which indeed is none other than you have heard.

The third and last of Doctor Faustus his merry conceits, shewing after what sort he practised Necromancy in the Courts of great Princes: and lastly of his fearfull and pittisfull end.

CHAP. XXIX.

How the Emperour *Carolus Quintus* requested of *Faustus* to see some of his cunning, wherunto he agreed.

THE Emperour Charles, the first of that name, was personally with the rest of the Nobles and Gentlemen, at the Towne of Insbruck, where he kept his Court, unto the which also *D. Faustus* resorted, and being there well knowne of divers Nobles and Gentlemen, he was invited into the Court to meat, even in the presence of the Emperour; whom when the Emperour saw, he looked earnestly on him, thinking him by his looks to be some wonderfull fellow: wherefore he asked one of his Nobles whom he thought he was: He answered, That he was called *D. Faustus*. Whereupon the Emperour held his peace, until he had taken his repast: after which he called unto him, and brought him into his privy Chamber; whither being come, he said unto him, *Faustus*, I have heard much of thee, that thou art excellent in the black Art, and none like thee in mine Empire; for men say that thou hast a familiar Spirit with thee, and that thou canst doe what thou list: it

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is therefore (said the Emperour) my request of thee that thou let me see a proofe of thy experience, and I doo unto thee, by the honour of my Emperourall Crowne, none evil shall happen unto thee for so doing. Whereupon D. Faustus answered his Majesty, that upon those conditions he was ready in any thing that he could do to doe his Highnesse commandement in what service he would appoint him. Well heare then what I say (quoth the Emperour:) Being once solitary in my house, I called to minde mine Elders and Ancestors, how it was possible for them to attaine unto so great a degree and authority, yea so high, that we the successors of that line are never able to come nere. As for example, the great and mighty Monarch of the World, Alexander Magnus, was such a Lanterne and spectacle to all his successors, as the Chronicles make mention of so great riches, conquering and subduing so many Kingdomes, the which I and those that follow me, (I feare) shall never be able to attaine unto: wherefore Faustus, my hearty desire is, that thou wouldest vouchsafe to let me see that Alexander and his Paramour, the which was praised to be so faire; and I pray thee shew me them in such sort, that I may see their personages, shape, gesture, and apparrell, as they used in their life time, and that here before my face, to that end that I may say, I haue my long desire fulfilled, and to praise thee to be a famous man in thine Art and experience. D. Faustus answered, By most excellent Lord, I am ready to accomplish your request in all things, so farre forth as I and my Spirit are able to performe: yet your Majesty shall know, that their dead bodies are not able substantially to be brought before you; but such Spirits as haue seene Alexander and his Paramour alibe, shall appeare unto you in manner and forme as they both liued in their most flourishing time: and herewith I hope to please your Emperourall Majesty. Then Faustus went a little aside to speake to his Spirit, but he returned againe presently saying, Now if it please your Majesty you shall see them, yet upon this condition, that you demand no question of them, nor speake unto them: which the Emperour agreed unto. Wherewith Doctor Faustus opened the priue Chamber dore, where presently entered the great and mighty Emperour Alexander Magnus, in all things to looke upon as he had bene a liue: in proportion a strong yet thicke man, of a middle stature, blacke haire, and that both thicke and curled head and beard, red cheekes, and a broad face, with eyes like a Basiliske, and a compleat harness burnished and graven exceeding rich to see upon: and so passing towards the Emperour Carolus, he made low and reuerent courtesie: whereat the Emperour Carolus would haue stood up to receive him, and greet him with the like reuerence: but Faustus tooke hold on him, and would not permit him to doe it. Wherupon

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ly after, Alexander made humble reverence, and went out againe : and coming to the doore, his Paramour met him, she coming in, made the Emperour likewise reverence ; he was cloathed in blew bellet wrought and turbaidered with Pearls and Gold, he was also excellent faire, like milke and blood mixed, tall and slender, with a face round as an apple, and thus passed certaine times up and downe the house : which the Emperour marking, said to himselfe, Now haue I seene this persons which my heart hath long wished to behold : and sure it cannot otherwise be (said he to himselfe) but that the Spirits haue changed themselves into these formes, and haue but deceiued me, calling to minde the woman that raised the Prophet Samuel ; and for that the Emperour would be the more satisfied in the matter, he said, I haue often heard that behind in her neck she had a great wart or tuen : wherefore he took Faustus by the hand without any words, and went to see if it were also to be seene on her or not : but she perceiuing that he came to her, bowed downe her neck, where he saw a great wart, and herewith she vanisshed, leaving the Emperour and the rest well contented.

CHAP. XXX.

How Doctor *Faustus*, in the sight of the Emperour, conjured a paire of Harts hornes upon a Knights head, that slept out of a Casement.

When Doctor Faustus had accomplished the Emperours desire in all things, as he was requested, he went forth into the Gallery, and leaning ober a rayle to looke into the mysh garden, he saw many of the Emperours Courtiers walking and talking together : and casting his eyes now this way, now that way, he espied a Knight leaning out of a window of the great Hall, who was fast asleep (for in those dayes it was hot) but the person shall be namelesse that slept, for that he was a Knight : though it was all done to the no little disgrace of the Gentleman, it pleased D. Faustus through the help of his Spirit Mephostophiles to arme upon his head, as he slept, an huge paire of Harts hornes : and as the Knight awaked, thinking to pull in his head, he bit his hornes against the glasse that the panes thereof flew about his eares. I thinke here how this good Gentleman was vexed, for he could neither get backings nor forwarne ; which when the Emperour heard, all the Courtiers laughed, and came for to see what was happened : the Emperour also when he beheld the Knight with so faire a head laughed heartily thereat, and was therewithall well pleased. At last Faustus made him quit of his hornes againe, but the Knight perceiued not how they came.

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CHAP. XXXI.

How the above mentioned Knight went about to be revenged of Doctor *Fauftus*.

DOCTOR *Fauftus* took his leaue of the Emperoz and the rest of the Courtiers, at whose departure they were sorry, giuing him many rewards and gifts: but being a league and a halfe from the City, he came into a wood, where he beheld the Knight that he had iested with at the Court, with others in harnesse, mounted upon faire Palfreys and running with full charge towards *Fauftus*; but he seeing their intent, ran towards the Bushes, and before he came among the Bushes he returned againe, running as it were to meet them that chased him: whereupon suddenly all the Bushes were turned into hoyle-men, which also ran to encounter with the Knight and his company: and coming to them, they inclosed the Knight and the rest, and told them that they must pay their ransom before they departed: whereupon the Knight seeing himselfe in such distresse, besought *Fauftus* to be good to them: which he denyed not, but let them loose; yet he so charmed them, that every one, Knight and other, for the space of a whole moneth did weare a paire of Coates of armes on their browes, and every Palfrey a paire of Ore hoines on his head, and this was their penance appointed by *Fauftus*.

CHAP. XXXII.

How three young Dukes being together at Wittenberg to behold the University, requested *Fauftus* to help them at a wish to the Towne of Munchen in Bavaria, there to see the Duke of Bavaria his sonnes wedding:

THREE worthy young Dukes, the which are not here to be named, but being Students all together, at the University of Wittenberg, met on a time all together, where they fell to reasoning concerning the pompe and brabery that should be at the City of Munchen in Bavaria, at the wedding of the Dukes sonne, wishing themselves there but one halfe-houre to see the manner of their iollity: to whom he replied, saying to the other two Gentlemen, if it please you to giue me the hearing, I will giue you good counsell, that you may see the wedding, and be here againe to night: and this is my meaning; let us send to D. *Fauftus*, make him a present of some rare thing, and to open our minds unto him, desiring him to assist us in our enterprize, and assure ye he will not deny to fulfill our request: whereupon they all continued, sent for *Fauftus*, told him their mindes, and gave him a gift, and invited him to a sumptuous banquet, wherewith *Fauftus* was well contented, and

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and promised to further their journey to the uttermost: and when the time was come that the three young Gentlemen came into his house, commanding them that they should put on their best apparel, and adorne themselves as richly as they could: he took off his great large cloake, went into the garden that was adjoining unto his house, and set the three young Dukes on his cloake, and he himselfe safe in the middst, but he gave them in charge that in any wise they should not once open their mouthes to speake, or make answer to any man so soere as they went out, not so much as if the Duke of Bavaria or his Sonne should speake to them, or offer them courtesie, they should give no word or answer againe; to the which they all agreed. These conditions being made, D. Faustus began to conjure; and on a sudden arose a mighty winde, heaving up the cloake, and so carried them away in the ayre, and in due time they came unto ^{Munchen}, to the Dukes Court, where being entered into the utmost Court, the Marshall had espied them, who presently went to the Duke, shewing his Grace that all the Lords and Gentlemen were already set at the Table, notwithstanding there were newly come three goodly Gentlemen, with one servant, the which stood without in the Court, wherefore the good old Duke came out unto them, welcomming them, requiring what they were, and whence: but they made no answer at all: whereat the Duke wondered, thinking they were all foure dumbe; notwithstanding so: his honour sake he took them into the Court, and feasted them; Faustus notwithstanding spake to them, If any thing happen otherwise than well, when I lay sit up, then shall you all on the cloake, and good enough. Well, the water being brought, and that they must wash, one of the three had some manners as to desire his friend to wash first: which when Faustus heard, he said, Sit up; and all at once they got on the cloake, but he that spake fell off again, the other two with D. Faustus were againe presently at Wittenberg; but he that remained was taken and laid in prison, wherefore the other two Gentlemen were very sorrowfull for their friend, but Faustus comforted them, promising that on the morrow he should also be at Wittenberg. Now all this while was the Duke taken in great fear, and stricken into an exceeding dunn, wondering with himselfe that his hap was so hard to be left behind, not the rest: & now being locked and attached with so many keepers, there were also certaine of the Guests that fell to reasoning with him, to know what he was, and also what the other were that were banished away: But the poor prisoner thought with himselfe, if I open what they are, then it will be evil also with me; wherefore all this while he gave no man any answer, so that he was there a whole day and gave no man a word: wherefore the old Duke gave in charge, that the next morning they should

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should racke him with he had confessed: which when the young Duke heard, he began to sorrow, and to say with himselfe, it may be that to morrow (if D. Faustus come not to see me) I shall be racked and grievously tormented, inasmuch that I shall be constrained by force to tell more than willingly I would doe: but he comforted himselfe with hope that his friends would intreat D. Faustus about his deliverance, as also it came to passe; for that before it was day Doctor Faustus was by him, and he conjured them that watched him into such a heavy sleepe, that he with his charmes made open all the locks in the prison, and therewithall brought the young Duke againe in safety to the rest of his fellows and friends, where they presented Faustus with a sumptuous gift, and so departed one from the other.

CHAP. XXXIII.

How Doctor Faustus borrowed money of a Jew, and laid his owne legge to pawne for it.

IT is a common Proverb in Germany, that although a Coniurer have all things at commandement, the day will come that he shall not be worth a penny: so is it like to fall out with Doctor Faustus in promising the Devil so largely: and as the Devil is the author of lies, even so he led Faustus his minde in practising things to deceibe the people, and blinding them, wherewith he took his whole delight, thereby to bring himselfe to riches, yet notwithstanding in the end he was never the richer: and although during foure and twenty years of his time, that the Devil let him, he wanted nothing, yet was he best pleased when he might deceibe any body; for out of the mightiest Potentates Courts in all those Countries he would send his Spirit to fetch away their best chere. And on a time, being in his merriment, where he was banquetting with other Students in an Inn, therewith resorted many Jewes; which when Doctor Faustus perceived, he was minded to play some merry jest to deceibe a Jew, desiring one of them to lend him some money for a time; the Jew was content, and lent Faustus three score dollars for a moneth, which time being expired, the Jew came for his money and interest; but Doctor Faustus was never minded to pay the Jew againe: at length the Jew coming home to his house, and calling importunately for his money, Doctor Faustus made him this answer: Jew, I have no money, nor know I how to pay thee; but notwithstanding, to the end that thou mayest be contented, I will cut off a kinde of my body, be it arme or legge, and the same thou shalt have repaid for thy money; yet with this condition, that when I shall pay thee thy money againe, then thou shalt give me my kinde. The Jew that was never

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friend to a Christian, thought with himselfe, This is a fellow right for my purpose, that will lay his limbs to payne for money; and hee sheweth very well content: wherefore Doctor Faustus takes a Jew, and therewith seemed to cut off his legges, (being notwithstanding nothing so.) Well, he gave it to the Jew, yet upon this condition, that when he got money to pay, the Jew should deliver him his legges, to the end he might set it up againe. The Jew was with this matter very well pleased, took his leg and departed: and having farre home, he was somewhat weary, and by the way he thus berought him: What helpeth me a Kinades leg? If I should carry it home it would stinke, and so infect my house: besides, it is too hard a piece of worke to set it up againe: wherefore what an Ass was Faustus to lay so dear a payne to so small a summe of money: and for my part, quoth the Jew to himselfe, this will never profit me any thing: and with these words he cast the legges away from him into a ditch. All this Doctor Faustus knew right well, therefore within three dayes after he sent for the Jew, to make him payment of his fifty dollars: the Jew came, and D. Faustus demanded his payne, there was his money ready for him: The Jew answered, The payne was not profitable or necessary for any thing, and he cast it away: but Faustus threatening, replied, I will have my leg againe, or else one of thine for it. The Jew fell to intreat, promising him to give him what money he would aske, if he would not deal straightly with him: wherefore the Jew was constrained to give him fifty dollars more to be rid of him, and yet Faustus had his legges on, for he had but blinded the Jew.

CHAP. XXXIV.

How Doctor Faustus deceived a Horse-courser.

After this manner he served a Horse-courser, at a Faire called Phelssering; for Faustus throught his Conjuring had got an excellent faire Horse, whereupon he rid to the Faire, where he had many Chapmen that offered him money: Lastly, he sold him for forty dollars, willing him that bought him, that in any wise he should not ride him over any water: but the Horse-courser marvelled with himselfe that Faustus had him ride over no water: but (quoth he) I will prove, and forthwith he rid him into the River: presently the horse banished from under him, he left on a bottle of straws, in so much that the man was almost drowned. The Horse-courser knew well where he lay that had sold him his Horse: whereupon he went angerly to his Inn, where he found Doctor Faustus fast asleepe, and snoring on a bed: but the Horse-courser could no longer forbear him, but took him by the legges, and began to pull him off the bed: but he pulled him so,

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so, that he pulled his legge from his body, insomuch that the Hostler-
couster fell backwards in the place: then began Doctor Faustus to cry
with an open throat, he hath murdered me: Hereat the Hostler-
couster was afraid, and gave the flight, thinking none other with
himselfe but that he had pulled his legge from his body: by this
meanes Doctor Faustus kept his money.

CHAP. XXXV.

How Doctor *Faustus* eat a load of Hay.

DOCTOR Faustus being in a Towne of Germany, called Zwickow, there
he was accompanied with many Doctors and Masters, and going
forth to walke after Supper, they met with a Clowne that had a
load of Hay. Good even good fellows, said Faustus to the Clown, what shal
I give thee to let me eat my belly full of Hay: the Clown thought
with himselfe, what a mad man is this to eat Hay: thought he with
himselfe, thou wilt not eat much: they agreed for three farthings he
should eat as much as he could: wherefore Doctor Faustus began to
eat, and that so ravenously, that all the rest of the company fell a
laughing: blinding so the poore Clown, that he was sorry at his heart,
for he seemed to have eaten more then the halfe of his Hay: wherefore
the Clown began to speake him faire, for feare he should have eaten
the other halfe also. Faustus made as though he had pittie on the Clown
and went his way: when the Clown came in the place where he would
be, he had his Hay againe as he had before, a full load.

CHAP. XXXVI.

How Doctor *Faustus* served the twelve Students.

AT Wittenberg before Faustus his house, there was a quarrell be-
twene seven Students, and five that came to part the rest, one
part being stronger than the other. Wherefore Faustus seeing them
to be overmatched, comforted them all blind, insomuch that the one
could not see the other, and yet he dealt so with them, that they fought
and smote at one another still, whereat all the beholders fell a laugh-
ing: and thus they continued blinde, beating one another, untill the
people parted them, and led each one to his own house: where, being
entered into their houses, they received their sight perfectly againe.

CHAP. XXXVII.

How Doctor *Faustus* served the drunken Clowns.

DOCTOR Faustus went into an Inn, wherein were many tables full
of Clowns, the which were tipping him after him of excellent wine:
and

of Doctor Faustus.

and to be short, they were all drunken: and as they sate, they so long and hollowed, that one could not heare a man speake for them: this angered Doctor Faustus: therefore he said to those that had called him in, Marke my masters, I will shew you a merry jest: the Cloones continuing still hollowing and singing, he conjured them, that their mouths shoud as wide open as it was possible for them to hold them, and never a one of them were able to close his mouth againe. By and by the noyse was gone, the Cloones notwithstanding looked earnestly one upon another, and knew not what was happened; one by one they went out, and so soon as they came without, they were all as well as ever they were: but none of them desired to goe in any more.

CHAP. XXXVIII.

How Doctor *Faustus* sold five Swine for six Dollers apiece.

Doctor Faustus began another jest; he made ready five fat Swine, the which he sold to one for six Dollers apiece, upon this condition, that the Swine-shyder should not dybe them into the water. Doctor Faustus went home againe, and as the Swine had slied themselves in the mud, the Swine-shyder dybe them into a water, where presently they were changed into so many bundles of straw, swimming up right in the water: the buyer looked wisely about him, and was sorry in his heart, but he knew not where to finde Faustus: so he was content to let all goe, and lose both money and hogs.

CHAP. XXXIX.

How Doctor *Faustus* played a merry jest with the Duke of Anholt, in his Court.

Doctor Faustus on a time went to the Duke of Anholt, who welcomed him very courteously: this was the moneth of January: where sitting at the Table, he perceived the Dutches to be with child: and so bearing himselfe untill the meat was taken from the Table, and that they brought in the banqueting dishes, Doctor Faustus said to the Dutchesse, Gracious Lady, I have alwayes heard that great-bellied women doe alwayes long for some dainties, I beseech therefore your Grace hide not your minde from me, but tell me what you desire to eat. She answered him, Doctor Faustus, now truly I will not hide from you what my heart doth most desire: namely, that if it were now Harbest, I would eat my belly full of Grapes, and other dainty fruit. Doctor Faustus answered hereupon, Gracious Lady, this is a small thing for me to doe, so I can doe more than this: wherefore he took a plate, and set open one of the Casements of the Window,

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only holding it forth, where incontinent he had his dish full of all manner of fruit: as red and white Grapes, Peares and Apples, the which came from out of strange Countries: all these he presented the Dutchesse, saying, Goodam, I pray you vouchsafe to taste of this dainty fruit, the which came from a farre Countrey, so; there the summer is not yet ended. The Dutchesse thanked Faustus highly, and she fell to her fruit with full appetite. The Duke of Anholt notwithstanding could not withhold to ask Faustus with what reason there were such young fruit to be had at that time of the yeare: Doctor Faustus told him, May it please your Grace to understand, that the yeare is divided into two circles of the whole world, that when with us it is Winter, in the contrary circle it is notwithstanding Summer: so; in India and Saba, there fallow; setteth the Sunne, so that it is so warm, that they have twice a yeare fruit: and Gracious Lord, I have a swift Spirit, the which can in the twinkling of an eye fulfill my desire in any thing: wherefore I sent him into those Countries, who hath brought this fruit as you see: whereat the Duke was in great admiration.

CHAP. XL.

How Doctor *Faustus* through his charmes made a great Castle in presence of the Duke of Anholt.

Doctor Faustus desired the Duke of Anholt to walke a little forth of the Court with him: wherefore they went together into the field, where Doctor Faustus (through his skill) had placed a mighty Castle: which when the Duke saw, he wondered thereat, so did the Dutchesse and all the beholders, that on that hill which is called Rohumbuel should on the sudden be so faire a Castle. At last Doctor Faustus desired the Duke and the Dutchesse to walke with him into the Castle, which they denyed not. This Castle was so wonderfull strong, having about it a great deepe trench of water, the which was full of fish and all manner of water fowles, as Swannes, Ducks, Geese, Bitterns, and such like: About the wall was five stone doyes, and two other doyes: also within was a great open Court, wherein were enchanted all manner of wilde beasts, especially such as were not to be found in Germany: as Apes, Beares, Buffes, Antelops, and many other strange beasts: also there were Harts, Pines, Red-bucks and Does, and wild Swine: All manner of Land-fowle that any man could thinke on, which flew from one tree to another. After all this he set his guests to the Table, being the Duke and the Dutchesse, with all the traine, so; he had provided them amost sumptuous feast, both of meat, and also of any kinde of drink: so; he set nine messe of meat upon the board at once, and all this whilst his Wagner doe, to place

of Doctor Faustus.

place all things on the board, the which was brought into him by the Spirit, invisible, of all things their hearts could desire, as Wild fowle, Venison, and all manner of dainty fish that could be thought on: of wine also great plenty, and of others sorts, French wine, Cullen wine, Crabaigh wine, Rhenish wine, Spanish wine, Hungarian wine, Salzbürg wine, Palmsey and Bark; in the whole there were 100 Cans standing round about the house. This sumptuous Banquet the Duke took thankfully, and afterwards he departed homewards, and to their thinking they had neither eaten nor drunk, so were they blinded while they were in the Castle. But as they were in their Palace, they looked towards the Castle, and beheld it all on a flame of fire, and all those which saw it wondered to heare so strange a noyse, as if it had bene great Ordinance should have been shot off: and thus the Castle burned and consumed cleane away. Which done, D. Faustus returned to the Duke, who gave him great thanks for shewing them so great courtesie, and gave him an hundred dollars, and liberty to depart, or stay there, at his owne discretion.

CHAP. XLI.

How Doctor *Faustus* with his Company, visited the Bishop of Salzburgs Wine-celler.

DOCTOR Faustus having taken leaue of the Duke, he went to Wittenberg nere about Shrovetide, and being in company with certaine Students, Doctor Faustus was himselfe the God Bacchus, who having well feasted the Students befoze with dainty fare, after the manner of Germany, where it is counted no feast, except all the bidden guests be drunken; which Doctor Faustus intending, said, Gentlemen and my guests, will it please you to take a cup of Wine with me in a place of Celler wherunto I will bring you: They all said, willingly we will: Which when Doctor Faustus heard, he took them forth, set either of them upon a Holly-wand, and so was conjured into the Bishop of Salzburg his Celler, for there about grew excellent pleasant Wine: there fell Faustus and his company to drinking and swelling, not of the worst but of the best. And as they were merry in the Celler, came downe to drinke the Bishops Butler: which when he perceived so many persons there, he cryed with a loud voyce, *heres, heres*. This spighted Doctor Faustus wonderfully, wherefoze he made every one of his company to sit on their Holly-wand, and so vanished away: and imparting, D. Faustus took the Butler by the haire of the head, and carried him away with them untill they came to a mighty high topped tree, and on the top of that huge tree he set the Butler, where he remained in a most fearfull perplexity: D.

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Faustus departed to his house where they took their valets one of another, drinking the Wine that they had stolne in great bottles of glasse out of the Bishops Celler. The Butler, that had held himselfe by the hands upon the lopped tree all the night, was almost frozen with cold, espying the day, and seeing the tree of so huge great dignesse thought with himselfe, it is impossible to come off this tree without perill of death: at length he espied certaine Clowes which were passing by, he cryed, For the love of God helpe me downe: the Clowes seeing him so high, wondred what mad man would climb to so huge a tree: wherefore as a thing most miraculous, they carried tidings to the Bishop of Salzburg: then was there great running on every side to see him on the tree, and many devices they practised to get him downe with ropes: and being demanded by the Bishop how he came there, he said that he was brought thither by the haire of the head by certain thieves that were robbing of the wineceller, but what they were he knew not, for (said he) they had faces like men, but they wrought like Devils.

CHAP. XLII.

How Doctor *Faustus* kept his Shrovetide.

THere were seven Students and Masters that studied Divinity *Juris prudentiz* & *Medicinæ*, all these having consented, were agreed to visit *D. Faustus*, and to celebrate Shrovetide with him: who being come to his house, he gave them their welcome, for they were his dear friends, desiring them to sit downe, where he served them with a very good supper of Vens, Fish, and other roasts, yet were they but slightly cheered: wherefore Doctor *Faustus* comforted his guests, excusing himselfe that they stole upon him so suddenly, that he had not leisure to provide for them so well as they were worthy: but my good friends (quoth he) according to the use of our Countrey, we must drinke all this night, and so a draught of the best Wine to bedward is commendable. For you know that in great Potentates Courts they use as this night great Feasting, the like will I doe for you: for I have three great Haggons of Wine, the first is full of Hungarian Wine, containing eight gallons: the second of Italian Wine, containing seven gallons, the third containing six gallons of Spanish Wine, all the which we will sipple out before it be day: besides, we have sixtene dishes of meat, the which my Spirit *Mephistophiles* hath fetcht so farre, that it was cold before he brought it, and they are all full of the daintiest things that ones heart can devise, but (saith *Faustus*) I will make them hot againe: and you may beleve me Gentlemen, that this is no blinding of you, whereas you thinke that this is no naturall food, verily it is as good and as pleasant as ever you eat.

And

of Doctor Faustus.

And having ended his tale, he commanded his boy to lay the cloth: which done, he served them with sixteen messe of meat, having three dishes in a messe, the which were all manner of Venison, & dainty wild fowle, and so: Wine there was no lacke, as Italian Wine, Hungarian Wine, and Spanish Wine: and when they were all made drunke, and that they had almost eaten their good chere, they began to sing and dance untill it was day, and then they departed every one to his owne habitation: at whose departing Doctor Faustus desired them to be his guests againe the next day following.

CHAP. XLIII.

How Doctor Faustus feasted his guests on Ash-wednesday.

UPON Ash-wednesday came unto Doctor Faustus his hidden guests the Students, whom he feasted very royally, insomuch that they were all full and lusty, dancing and singing as the night before: and when the high glasses and goblets were caroused one to another, D. Faustus began to play them some pretty feates, insomuch that round about the Hall was heard most pleasant musick, and that in sundry places: in this corner a Lute, in another corner a Cornet, in another a Cithern, Clarigolds, Harpe, Boyne-pipe: in fine, all manner of Musicke was heard there in that instant, whereat all the glasses and goblets, cups and pots, dishes, and all that stood on the board, began to dance: then Doctor Faustus took ten stone pots, and set them down on the floor, where presently they began to dance, and to smite one against the other, that the others flew round about the whole house, whereat the whole company fell a laughing. Then began he another jest, he set an Instrument on the Table, and caused a monstrous grear Ape to come among them, which Ape began to dance & skip, shewing them many merry conceits. In this & such like pastime they passed away the whole day, when night being come, D. Faustus had them all to Supper, which they lightly agreed unto, for Students in these cases are easily intreated: wherefore he promised to feast them with a banquet of fowle, and afterward they would goe all about with a maske: then D. Faustus put forth a long pole out of the window, whereupon presently there came innumerable of Birds and wilde fowle, and so many as came had not the power to fly away againe, but he took them, and slung them to the Students, who lightly pulled off the necks of them, and being roasted, they made their Supper: which being ended, they made themselves ready to the maske. D. Faustus commanded every one to put on a cleane shirt over his other clothes: which being done, they looked one upon another, it seemed to each one of them that they had no heads, and so they went forth unto certaine

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of their neighbours, at which sight the people were wonderfully a-
frayd. And as the use of Germany is, that wheresoever a Masse entirely
the good man of the house must feast them: so when these Masters
were set to their banquet, they served againe in their former shape
with heads, insomuch that they were all knowne what they were:
and having late and well eat and drunk, D. Faustus made that every
one had an Asles head on, with great and long eares: so they fell to
dancing, and so dyde away the time untill it was midnight, and then
every one departed home; and as soon as they were out of the house,
each one was in his naturall shape againe, and so they ended, and
went to sleepe.

CHAP. XLIV.

How Doctor *Faustus*, the day following, was feasted of the Students,
and of his merry jests with them while he was in their company.

The last Bacchanalia was held on Thursday, where ensued a great
Snow, and D. Faustus was invited unto the Students that were
with him the day before, where they had prepared an excellent ban-
quet for him, which banquet being ended, D. Faustus began to play his
old pranks, and sportfully were in the place thirteen Ases, that with
heads and danced round in a ring together, then they fell to tumbling
and halting one o'er another, that it was most pleasant to behold:
then they leaped out of the window, and vanished away: then they
set before D. Faustus a roasted Calves head, which one of the Students
cut a piece of, and laid it on D. Faustus his trencher, which piece was
no sooner laid down, but the Calves head began to cry mainly out
like a man. Whereupon, murd'ring, out alas what dost thou to mee: where-
at they were all amazed: but after a while considering of Faustus his
jesting tricks, they began to laugh, and then they pulled in funder the
Calves head, and eat it up. Whereupon D. Faustus asked leave to de-
part, but they would in no wise agree to let him goe, except that he
would promise to come againe presently: then Faustus through his
cunning made a sledge, the which was as large about the house with
four fiery Dragons: this was fearful for the Students to behold, for
they saw Faustus ride up and downe as though he would have fired
and flaine all them in the house. This sport continued untill midnight,
with such a noise that they could not heare one another, and the heads
of the Students were so light, that they thought themselves to be in
the ayre all that time.

of Doctor Faustus.

CHAP. XLV.

How Doctor *Faustus* shewed the faire *Helena* unto the Students,
upon the Sunday following.

The Sunday following came those Students home to Doctor *Faustus* his owne house, and brought their meat and drinke with them: these men were ready welcome guests unto *Faustus*, wherefore they all fell to drinke wine merrily: and being merry, they began some of them to talke of the beauty of women, and every one gave forth his verbie what he had seene, and what he had heard: so one amongst the rest said, I never was so desirous of any thing in this world, as to have a sight (if it were possible) of faire *Helena* of Greece, for whom the worthy Towne of Troy was destroyed and rased downe to the ground: therefore saith he, that in all mens iudgements she was more then commonly faire, because that when she was stolen away from her husband, there was for her recovery so great bloodshed.

Doctor *Faustus* answered, for that you are all my friends, and are so desirous to see that stately pearle of Greece, faire *Helena*, the wife to King *Menelaus*, and daughter of *Tyndarus* and *Leda*, sister to *Castor* and *Pollux*, who was the fairest Lady in all Greece: I will therefore bring her into your presence personally, and in the same forme and attire as she used to goe when she was in her chiefeest flowers, and pleasantest prime of youth. The like have I done for the Emperour *Carolus Magnus*, at his desire I shewed him *Alexander the Great*, and his Paramour: but (saith D. *Faustus*) I charge you all, that upon your perils you speake not a word, nor rise up from the Table so long as she is in your presence. And so he went out of the Hall, returning presently againe: after whom immediately followed the faire and beautifull *Helena*, whose beauty was such, that the Students were all amazed to see her, esteeming her rather to be an heavenly than an earthly creature: This Lady appeared before them in a most rich Cowne of purple velvet, costly embroidered: her haire hanged downe loose, as faire as the beaten gold, and of such length, that it reached downe to her shoulders: having most amorous cole-black eyes, a sweet and pleasant round face, with lips as red as a Cherry, her cheekes of a rose colour, her mouth small, her neck whitelike a Swan, tall and slender of personage: in summe, there was no imperfect place in her: she looked round about with a rolling Satyres eye, a smiling and wanton countenance, which were hand in hand the hearts of all the Students, but that they perswaded themselves she was a Spirit, which made them lightly passe away such fancies: and thus faire *Helena* and *Faustus* went out againe one with another. But the Students, as *Faustus* entering into the Hall againe, requested him to

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to let them see her againe the next day, for that they would bring with them a Painter to take a Counterfeit, which he denyes, affirming that he could not alwayes raise up his Spirit, but only at certain times: yet, said he, I will give unto you her counterfeit, which shall be as good to you, as if your selfe should see the drawing thereof, which they received according to his promise, but some after lost it againe. The Students departed from Faustus to their severall lodgings, but none of them could sleepe that night, for thinking on the beauty of faire Helen: therefore a man may see, that the Devil blindeth and inflameth the heart oftentimes with lust, that men fall in love with Vanities, whereby their mindes can afterwards be hardly removed.

CHAP. XLVI.

How doctor *Faustus* conjured away the 4 wheeles from a Clowns waggon.

DOCTOR Faustus was sent for to come to the Marshall of Brunswicke, who was marvellously troubled with the falling Sicknesse: now Faustus had this quality, he seldom rid, but commonly walkt on foot to ease himselfe when he list: And as he came nere unto the Towne of Brunswicke, there overtake him a Clowne with foure Horses, and an empty Waggon: to whom D. Faustus (jesting to try him) said unto him, I pray thee good fellow, let me ride a little to ease my weary legges: which the busserdly Ale denyes, saying, that his horses were weary, and he would not let him get up: D. Faustus did this but to prove this Clowne if there were any courtisie to be found in him if used were: but such charlithnes is commonly found among Clowns: but he was well requited by Faustus, even with the like payment, for he said unto him, Thou dost this Clowne, hope of all humanity, seeing thou art of so charlith a disposition, I will pay thee as thou hast deserved: for the foure wheeles of thy Waggon thou shalt have taken from thee, let me see then how thou canst shift: hereupon his wheeles were gone, his horses also fell downe to the ground, as though they had been dead: whereat the Clowne was sore affrighted, measuring it a just scourge of God for his finnes, and charlithnesse: wherefore with trembling and weeping, he humbly besought DOCTOR Faustus to be good unto him, confessing he was worthy of it, notwithstanding if it pleased him to forgive him, he would hereafter doe better: which submission made Faustus heart to repent, answering him on this manner: Well, doe so no more, but when a poore man desireth thee, see that thou let him ride: but yet thou shalt not goe altogether cleare, for although thou have againe thy foure wheeles, yet shalt thou fetch them at the foure gates of the City: so he threw dust on the horses, and re-
vived

of Doctor Faustus.

blis'd them againe : and the Clootne for his chearfulness was faine to see his tobaccoes, spending his time with weariness : whereas if before he had shew'd a little kindness, he might quietly have gone about his business.

CHAP. XLVII.

How foure Juglers cut one anothers heads off, and set them on againe, and *Faustus* deceived them.

DOctor Faustus came in the Lent unto Frankland faire, where his Spirit Mephostophiles gave him to understand, that in an Inn were foure Juglers that cut one anothers heads off : and after their cutting off, sent them to the Barber to be trimmed, which many people saw. This angered Faustus, for he meant to have himselfe the onely cock in the Devils basket, and went to the place where they were, to beguile them ; and as these Juglers were together, ready one to cut off anothers head, there stood also the Barber ready to trim them, and by them upon the table stood likewise a glasse full of distilled water, and he that was the chiefe among them, stood by it. Thus they began, they smote off the head of the first, and presently there was a Lilly in the glasse of distilled water, where Faustus perceiv'd this Lilly as it was springing, and the chiefe Jugler named it the Tree of life : thus dealt he with the first, making the Barber wash and combe his head, and then he set it on againe, presently the Lilly vanished away out of the water, hereat the man had his head whole and sound again ; the like did he with the other two : and as the turn and lot came to the chiefe Jugler, that he also should be beheaded, and that this Lilly was most pleasant, faire, and flourishing greene, they smote his head off ; and when it came to be barbed, it troubled Faustus his conscience, insomuch that he could not abide to see another doe any thing, for he thought himselfe to be the principall Conjuror in the world : wherefore Doctor Faustus went to the Table, whereas, the other Juglers kept that Lilly, and so he took a small knife, and cut off the stalk of the Lilly saying to him selfe. None of them should blind Faustus ; yet no man sa to Faustus to cut the Lilly : but when the rest of the Juglers thought to have set on their Masters head, they could not, whereas they looked on the Lilly, and found it blading : by this means the Jugler was beguiled, and so dyed in his wickedness ; yet no one thought that D. Faustus had done it.

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CHAP. XLVIII.

How an old man, the neighbour of *Fauftus*, sought to perswade him
to amend his evil life, and to fall unto repentance.

A God Christian, an honest and vertuous old man, a lover of the
holy Scriptures, who was neighbour unto *D. Fauftus*, when he
perceibed that many Students had their recourse in and out unto *D.*
Fauftus, he suspected his evil life, wherefore like a friend he invited
Doctor Fauftus to supper unto his house, to the which he agreed: and
having ended their banquet, the old man began with these words:
My loving friend and neighbour *D. Fauftus*, I am to desire of you a
friendly and Christian request, beseeching you that you will vouchsafe
not to be angry with me, but friendly relolve me in my doubt, and
take my pains in doing in good part. To whom *D. Fauftus* answered,
My loving neighbour, I pray you say your minde. Then began the
old patron to say, My good neighbour, you know in the beginning how
that you have defied God, and all the host of heaven, and given your
soule to the Devil, wherewith you have incurred Gods high displea-
sure, and are become from a Christian farre worse than an heathen
person: Ob consider what you have done, it is not onely the pleasure
of the body, but the safety of the soule that you must have respect unto;
of which if you be careless, then are you cast away, and shall remain
in the anger of the Almighty God. But yet it is time enough, *D.*
Fauftus, if you repent and call unto the Lord for mercy, as we have
example in the Actes of the Apostles, the 3 Chapter, of Simon in Sama-
ria, who was led out of the way, affirming that he was Simon homo
factus: This man notwithstanding in the end was converted, after
he had heard the Sermon of Philip, for he was baptized, and gave his
name, and repented. I therefore beseech you, good brother *D. Fauftus*,
let my rude sermon be unto you a conversion, and forget the filthy
life that you have led: repent, aske mercy and lide; for Christ saith,
Come unto me all ye that are weary and heavy laden, and I will refresh you,
And in *Ezechiel*, I desire not the death of a sinner, but rather that he will
convert and live. Let my words, good brother *Fauftus*, pierce into your
soules the ear, and desire God for his soverain Christ his sake to for-
give you: Wherefore have you so long lived in your devilish practise,
knowing that in the Old and New Testament you are forbidden, and
must not suffer any such to lide, neither have any conversation
with them: for it is an abomination unto the Lord: and that such
persons have no part in the Kingdom of God. At this while *Doctor*
Fauftus heard him very attentively, and replied; Father, your per-
suasions like me woundrous well, and I thanke you with all my heart
for your good will and counsel, promising you as farre as I may to
abate

of Doctor Faustus.

alioo your discipline: whereupon he took his leade, and being come home, he laid him very penitente on his bed, bethinking himselfe of the words of this old man, and in a manner began to repent that he had given his soule to the Devill, intending to deny all that he had promised to Lucifer. Continuing in these cogitations, suddenly his Spirit appeared unto him, clapping him upon the head, and saying it as though he would have pulled his head from his shoulders, saying unto him, Thou knowest (Faustus) that thou hast given thy selfe (body and soule) to my Lord Lucifer, and thou hast vowed thy selfe an enemy to God, and to all men: and now thou beginnest to hearken to an old dotting soile, which perswadeth thee as if it were to god, when indeed it is to late: for thou art the Devils, and he hath great power presently to fetch thee: Wherefore he hath sent me unto thee, to tell thee, that seeing thou hast sorrowed for that which thou hast done, begin againe, and write another writing with thine owne blood; if not, then will I teare thee in peeces. Hereat Dr. Faustus was soze afraid, and said, My Mephistophiles, I will write againe what thou wilt: Then presently he fate him downe, and with his owne blood he wrote as followeth. Which writing was afterward sent to a deare friend of Faustus, being his kinsman.

CHAP. XLIX.

How Doctor Faustus wrote the second time with his owne blood, and gave it to the Devill.

I Doctor John Faustus doe acknowledge by this my Deed and hand writing, That since my first writing, which is seventeen yeres past, I have right willingly held, and have ben an utter enemy to God and all men: the which I once againe confirme, and give fully and wholly my selfe unto the Devill both body and soule, even unto great Lucifer, and that at the end of seven yeres, ensuing after the date hereof, he shall have to doe with me according as it pleaseth him, either to lengthen or shorten my life, as pleaseth him: And hereupon I renounce all persuaders, that seek to withhold me from my purpose, by the word of God, either ghostly or bodily. And further, I will never give eare to any man (be he spiritual or temporal) that moveth any matter for the salvation of my soule. Of all this writing, and that therein contained, be witness my blood, which with mine own hands I have begun and ended. Dated at Wittenberg the 15 of July.

And presently, upon the making of this writing, he became to great an enemy to the poore old man, that he sought his life by all means possible, but this godly man was strong in the Holy Ghost, that he could not be daunted by any means: for about two dayes after

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that he had exhorted Faustus, as the poore man lay in his bed, suddenly there was a mighty rumbling in the chamber, the which he was never wont to heare, and he heard as it had bene the groaning of a Sow, which lasted long: whereupon the good old man began to iust and mocke, and said, Oh what Barbarian cry is this? Oh faire bird, what foule musicke is this? A faire Angell, that could not tarry two dayes in his place: Beginnest thou now to runne into a poore mans house, where thou hast no power, and wert not able to keepe thy owne two dayes? With these and such like words, the Spirit departed: and when he came home, Faustus asked him how he had sped with the old man: To whom the Spirit answered, The old man was harnessed, so that he could not once lay hold upon him: but he would not tell how the old man had mocked him, for the Devils can never abide to heare of their fall. Thus doth God defend the hearts of all honest Christians, that betake themselves under his tuition.

CHAP. L.

How Doctor Faustus made a marriage betweene two Lovers.

In the City of Wittenberg was a Student, a gallant Gentleman, named N. N. This Gentleman was sarre in love with a Gentlewoman, faire and proper of personage: this Gentlewoman had a Knight that was a suter unto her, and many other Gentlemen, the which desired her in marriage, but none could obtaine her. So it was, that this N. N. was very well acquainted with Faustus, and by that means became a suter unto him to assist him in the matter: for he fell so sarre in despaire with himselfe, that he pined away to the skin and bones: But when he had opened the matter to Doctor Faustus, he asked counsell of his Spirit Mephistophiles, the which told him what to doe. Whereupon Doctor Faustus went home to the Gentleman, who had him he of god there, for he should have his desire, for he would helpe him to that he wished for, and that this Gentlewoman should love none other but him only: wherefore Doctor Faustus so changed the mind of the Damsell by a practise he wrought, that she could bee no other thing but thinke on him whom before she had hated, neither cared she for any man but him alone. The device was thus: Faustus commanded the Gentleman that he should cloath himselfe in all the best apparell that he had, and that he should goe unto this Gentlewoman, and shew himselfe, giving him a ring, commanding him in any wise that he should dance with her before he departed: who following his counsell, went to her, and when they began to dance, they that were suters began to take every one his Lady by the hand: this Gentleman take her who before had so disdained him, and in the dance

of Doctor Faustus.

he put the Ring into her hand, that Faustus had given him, which she no sooner toucht, but she fell presently in love with him, smiling at him in the dance, and many times winking at him, rolling her eyes, and in the end she asked him if he could love her, and make her his wife: He gladly answered, that he was content: whereupon they concluded, and were married by the meanes and helpe of Faustus, for which the Gentleman well rewarded him.

CHAP. LI.

How Doctor *Faustus* led his friends into his Garden at Christmässe, and shewed them many strange sights, in his 19 yeare.

IN December, about Christmässe, in the City of Wittenberg were many young Gentlemen, which were come out of the Country to be merry with their friends: amongst whom, there were certaine, well acquainted with D. Faustus, who often invited them home unto his house: they being there on a certaine time, after dinner he had them into his Garden, where they beheld all manner of flowers, and fresh herbs, and trees bearing fruit, and blossomes of all sorts; who wondered to see that his Garden should so flourish at that time, as in the midst of Summer; and abroad in the streets, and all the Country lay full of snow and yce: Wherefore this was noted of them as a thing miraculous, every one gathering and carrying away all such things as they best liked, and so departed, delighted with their sweet smelling flowers.

CHAP. LII.

How Doctor *Faustus* gathered together a great Army of men, in his extremity, against a Knight, that would have injured him on his owne journey.

DOCTOR Faustus travelled towards Eyselben, and when he was nigh halfe the way, he espied seven horse-men, and the chiefe of them he knew to be the Knight with whom he had jested in the Emperors Court, for he had set a huge paire of Harts hoznes upon his head, and when the Knight now saw that he had fit opportunity to be revenged of Faustus, he ran upon him (and those that were with him) to mischiefe him, intending possibly to slay him; which when Faustus espied, he vanished away into a wood that was hard by them; but when the Knight perceived that he was vanished away, he caused his men to stand still; but where they remained they heard all manner of warlike Instruments of Musicke, as Drums, Flutes, Trumpets, and such like, and a certaine troupe of horse-men running to-
wards

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wards them: then they turned another way, and were also met on that side; then another way, and yet were freshly assaulted, so that which way soever they turned themselves, they were encountered; insomuch that when the Knight perceived that he could escape no way, but that his enemies lay on him which way soever he offered to flye, he took a good heart, and ran amongst the thickest, & thought with himselfe better to dye, than to live with so great infamy: There fore being at hand blowes with them, he demanded the cause why they should so use him: but none of them would give him answer, untill Dr. Faustus shewed himselfe unto the Knight, whereupon they inclosed him round, and Dr. Faustus said unto him, Sir, yield your weapon and your selfe, otherwile it will goe hard with you. The Knight knew no other, but that he was compassed with an host of men (where indeed they were none other, than Devils) yielded: then Faustus took away his sword, his piece, and horse, with all the rest of his companions. And further he said unto him, Sir, the chiefeest Generall of our Army hath commanded to deale with you according to the Law of Armes, you shall depart in peace whither you please: and then he gave the Knight a horse, after the manner, and set him thereon; so he rode, the rest went on foot, untill they came to their Inn, where being alighted, his Page rode on his horse to the water, and presently the horse vanished away, the Page being almost sunk and drowned; but he escaped, and coming home, the Knight perceiving the Page so hemtred, and on foot, asked where his horse was become: who answered, that he was vanished away: which when the Knight heard, he said, Of a truth this is Faustus his doing, for he serveth me now as he did before at the Court, onely to make me a scozne and a laughing stock.

CHAP. LIII.

How Doctor *Faustus* caused *Mephistophiles* to bring him seven of the fairest women he could finde in all the Countries he had travelled in, the 20 yeares.

When Doctor *Faustus* called to minde, that his time from day to day drew nigh, he began to live a swinish and epicurish life: wherefore he commanded his Spirit *Mephistophiles* to bring him seven of the fairest women that he had seen in all the times of his travell: which being brought, first to one, then another, he lay with them all, insomuch that he liked them so well, that he continued with them in all manner of love, and made them so travell with him in all his journeyes: these women were, 1 Netherland, 1 Hungarian, 1 Scottish, 1 Wallons, 1 Franklander; and with these sweet personages he continued long, yea, unto his last end.

of Doctor Faustus.

CHAP. LIV.

How Doctor *Faustus* found a masse of mony, when he had consumed
21. of his years.

TO the end that the Deuill would make *Faustus* his onely heire, he shewed unto him where he should go, and finde a mighty huge masse of mony, and that he should haue it in an old Chappell that was fallen down. halfe a mille distance from Wittenberg; there he bad him to digge, and he should find it; the which he did, and hauing digged reasonable deep, he saw a mighty huge Serpent, the which lay on the treasure it selfe; the treasure it selfe lay like a huge light burning; but *D. Faustus* charmed the Serpent, that he crept into a hole; and when he digged deeper to get up the treasure, he found nothing but coles of fire; there also he heard and saw many that were tormented: yet notwithstanding he brought away the coles, and when he was come home, it was all turned into silver & gold, and after his death it was found by his servant, the which was almost about estimation a thousand Silvers.

CHAP. LV.

How Doctor *Faustus* made the Spirit of faire *Helena* of Greece his owne Paramour and bed-fellow, in his 23 year.

TO the end that this miserable *Faustus* might fill the lust of his flesh, and lye in all manner of voluptuous pleasure, it came in his mind after he had slept his first slepe, and in the 23. year past of his time, that he had a great desire to lye with faire *Helena* of Greece, especially her whom he had seen, and shewed unto the Students at Wittenberg, wherefore he called unto his Spirit *Mephistophilis*, commanding him to bring to him the faire *Helena*, which he also did; whereupon he fell in love with her, & made her his common Concubine and bed-fellow; for she was so beautifull and delighfull a piece, that he could not be one houre from her if he should therefore haue suffered death. she had so stollen away his heart, and so his seeming in time she was with childe, whom *Faustus* named *Iustus Faustus*: the childe told Doctor *Faustus* many things which were don in foreign Countreys, but in the end when *Faustus* lost his life, the mother and the childe banished away both together.

CHAP. LVI.

How Doctor *Faustus* made his will, in which he named his servant *Wagner* to be his heire.

DOCTOR *Faustus* was now in his 24. and last year, and he had a pretty scripling to his servant, the which had studied also at the Wittenberg
sty

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city of Wittenberg; this youth was very well acquainted with his kna-
beries and sorceries, so that he was hated as well for his owne kna-
berie, as also for his Masters; for no man would give him entertain-
ment into his service, because of his unhappinesse, but Faustus. This
Wagner was so well beloved with Faustus, that he used him as his Son;
for doe what he would, his Master was alwayes therewith well con-
tented. And when the time drew nigh that Faustus should end, he called
unto him a Master and certaine Masters, the which were his friends,
and often conderlant with him, in whose presence he gave this Wag-
ner his house and garden. Item, He gave him in ready money 16000
Gilders. Item, a Farme. Item, a gold Chaine, much Plate, and o-
ther household stuffe. That gave he to his servant, and the rest of his
time he meant to spend in Inns and Students company, drinking and
eating, with other jollity: And thus he finished his Will at that time.

CHAP. LVII.

How Doctor Faustus fell in talke with his servant touching his Testa-
ment and the covenants thereof.

NOW when his will was made, Doctor Faustus called unto his ser-
vant, saying, I have thought upon thee in my Testament, for that
thou hast been a trusty servant unto me, and faithfull, and hast not
opened my secrets; and yet further (said he) aske of me before I dye;
what thou wilt, and I will give it unto thee. His servant rashly an-
swered, I pray you let me have your cunning. To which Doctor
Faustus answered, I have given thee all my booke, upon this conditi-
on, that thou wouldest not let them be common but use them for thine
owne pleasure; and study carefully in them: And dost thou also desire
my cunning: that maiest thou peradventure have, if thou love and
peruse my booke well. Further (said Doctor Faustus) seeing that thou
desirest of me this request, I will resolve thee: My Spirit Mephos-
tophiles his time is out with me, and I have nought to command him
as touching thee: yet will I help thee in another if thou like well there-
of. And within three dayes after, he called his servant unto him, say-
ing, Art thou resolved, wouldest thou verily have a Spirit: Then
tell me in what manner or forme thou wouldest have him: To whom
his servant answered, that he would have him in the forme of an Ape:
whereupon appeared presently a Spirit unto him in manner and
forme of an Ape, the which leaped about the house. Then said Faustus,
see, there hast thou my request; but yet he will not obey thee until I be
dead; for when my Spirit Mephosrophiles shall fetch me away, then
shall thy Spirit be bound unto thee, if thou agree; and thy Spirit shalt
thou name Abercrombie, for so is he called: But all this upon commi-

of Doctor Faustus.

on that thou publish my cunning, and my merry conceits, with all that I have done, (when I am dead) in an History; and if thou canst not remember all, the Spirit Abercokock will helpe thee: so shall the great gods, that I have done, be manifest unto the world.

CHAP. LVIII.

How Doctor *Faustus* having but one month of his appointed time to come fell to mourning and sorrow with himself, for his devillish exercise.

The same time with *Faustus*, as the houre-glasse, for he had but one month to come of his twenty foure years, at the end whereof he had given himselfe to the Devil, body and soule, as is before specified. There was the first token, for he was like a taken murderer, or a thief, the which hadeth himselfe guilty in conscience, before the Judge he hath given sentence, fearing every houre to dye: for he was greiv'd, and in weeping spent the time, went talking to himselfe, weeping of his harms, sobbing and sighing, his flesh fell away, and he was very lean, and kept himselfe close, neither could he abide to see, or heare of his Mephophilus any more.

CHAP. LIX.

How Doctor *Faustus* complained, that he should in his lusty time and youthfull yeares dye so miserably.

This sorrowfull time dravling nere, so troubles D. *Faustus*, that he began to write his minde, to the end he might peruse it often, and not forget it, which was in manner as followeth:

O *Faustus*, thou Christfull and good man, now thus thou goest to the damnable company in unquenchable fire, whereas thou mightest have had the happy immortality of the soule, the which now thou hast lost. O grosse understanding, and foolish will, what seizeth on my mind other than a robbing of my life: Betwixt with me my soule and my foolish Body, and Will, and Soule betwixt with me my Service, for you have had your part and pleasure, as well as I. Why should I live, when you have crept both at once upon me, and hold for your sakes I must suffer all these torments: O how deep is pittie and mercy: Upon what occasion hath Heaven repayed me with this reward, by suffering me to suffer me to perishe: Wherefore was I created again: For punishment I am prepared for me by my selfe, now must I suffer, O miserable misery, there is nothing in this world to give me comfort: then now is me, what helpeth my weeping.

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CHAP. LX.

Another complaint of Doctor *Fauftus*.

Oh poore, wofull, and weary wretch. Oh lost, lost soule of Faustus! now art thou in the number of the damned; for now must I wait for: unmeasurable paine of death, yet farre more lamentable than euer yet any creature hath suffered. Oh senselesse, wofull, and desperate forgetfulness! Oh cursed and unstable life! Oh blind and carelesse wretch, that hath so abused thy body, sense, and soule! Oh foolish pleasure, into what a weary labyrinth hast thou brought me, blinding mine eyes in the clearest day! Oh weak heart, Oh troubled soule, where is become thy knowledge to comfort thee? Oh desperate boy, now shall I neuer more be thought upon! Oh care upon carelesse, and so: ruines on: heaps: Oh grievous paines, that pierce my panting heart, whom is there now that can deliver me! Would God I knew where to hide me, or into what place to creepe or fly! Oh woe, woe to me! be iters I will, yet am I taken. Here with poore Faustus was forsoothly troubled, that he could not speake his minde any further.

CHAP. LXI.

How Doctor *Fauftus* bewailed to thinke on Hell, and the miserable paines therein provided for him.

Now thou Faustus, damned wretch, how happy wert thou, if, as an unreasonable beast, thou mightest dye without soule: so shouldst thou not feele any more doubts: But now the Devil will raise thee away both body and soule, and set thee in an unspokeable place of darkness: for although other soules have rest and peace, yet I poore damned wretch must suffer all manner of filthy death, paines, cold, hunger, thirst, heat, freezing, burning, biting, gnawing, and all the wrath and curse of God, yea all the creatures that God hath created, are enemies to me. And now too late I remember, that my Spirit Meophilosophes did once tell me, there was great difference amongst the damned: for the greater the sinne, the greater the torment: for as the tynde of trees make greater flames than the strawe thereof, and yet the trunks continueth longer in burning, even so the more that a man is rooted in sinne, the greater is his punishment. Oh thou poore wretched damned wretch, now art thou swallowed into the everlasting fire like that that shall never be quenched, there must I dwell in all manner of scolding, forsooth, misery, paine, torment, griefe, howling, sobbing, sobbing, running of the eyes, stinking at the nose, gnawing of teeth, shree to the eares, horror to the conscience, and swelling both of hand and foot. Oh that I could carry the headens upon my

of Doctor Faustus.

my shoulders, that there were time at last to quit him of his everlasting damnation. Oh who can deliver me out of the fearful tormenting flames, the which I see prepared for me? Oh there is no helpe, nor any man that can deliver me, nor my waiving of finnes can helpe me, neither is there rest to be found for me day or night: Oh woe is me, for there is no helpe for me, no shield, no defence, no comfort: Where is my hold? knowledge dare I not trust; and for a soule to Godwards, that have I not, for I shame to speake unto him; if I doe, no answer shall be made me, but he will hide his face from me, to the end that I should not behold the faces of the chosen. What meane I then to complaine to where no helpe is? So; I know no hope resteth in my groanings: I have desired that it should be so, and God hath said Amen to my misdoings, for now I must have shame to comfort me in my calamities.

CHAP. LXII.

Here followeth the miserable and lamentable end of Doctor Faustus, by the which all Christians may take an example and warning.

The full time of Doctor Faustus his 14 yeeres being come, his Spirit appeared unto him, giving him his writing againe, and commanding him to make preparation, for that the Devil would fetch him againe a certaine time appointed. Doctor Faustus, mourned and sighed wonderfully, and never went to bed, nor slept twilke for sorrow. Wherefore his Spirit appeared againe, comforting him and saying, Oh Faustus, be not thou so cowardly minded; for although that thou loost thy body, it is not long unto the day of Judgement; and thou must dye at the last, although thou lide many thousand years: the Turkes, the Jewes, & many an unchristian Emperour are in the same condemnation; therefore my Faustus be of good courage, and be not discomfited, for the Devil hath promised, that thou shalt not be in paines, as the rest of the damned are. This and such like comfort he gave him; but he told him false, and against the saying of the holy Scriptures. Yet Doctor Faustus, that had none other expectation, but to pay his wages with his owne skin, went (on the same day that his Spirit said the Devil would fetch him) unto his study, and heere hee betook himselfe to his studie, as Masters and Witchelers of Art, and other students more, the which did often visit him at his house in merriment: these hee instructed that they would walke in the Village called Ramlieh, halfe a mile from Wittenberg, and that they would there take with him for their repast a small banquet, the which they agreed unto: In they went together, and there held their Dinner in a most sumptuous manner. Doctor Faustus with them,

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And, willingly, was merry, but not from the heart: wherefore he requested them that they would also take part of his rude banquet, to which they agreed unto, for (quoth he) I must tell you what, to the Mistrallers here and inden they depepe (so drinke was in their beere) then Doctor Faustus paid and discharged the host, and bouned the Students and the Waiters to goe with him into another roome, for he had many wonderfull matters to tell them: and when they were entered the roome, as he requested, D. Faustus said unto them, as becometh followeth.

CHAP. LXIII.

An Oration of *Faustus* to the Students

M³⁰ trusty and well-beloved friends, the cause up: I have intreated
you in this place, is this: Forasmuch as you have knowne me
these many years, in what manner of life I have lived, practising all
manner of Conjuracions and witched exercises, the which I obtained
through the help of the Devil, into whose devilling fellowship they have
brought me, the which use the like Act and practise, urged by the de-
testable p^{ro}vocacions of my flesh, and my stiff-necked and rebellious
will, with my filthy infernall thoughts, the which were ever before
me, pitching me forward to earnestly, that I must perforce have the
consent of the Devil to ayd me in my desires. And so the end I
might the better bring my purpose to passe, to have the Devils ayd
and furtherance. Whiche I never have wanted in any action, I have
promised unto him at the end and accomplishment of 4 years, both
body and soule, to doe therewith at his pleasure; and this day, this
small day, these 4 years are fully expired: for which beginning, my
house-glass is at an end, the distress nothing whereof I carefully ex-
pect: for out of all doubt this night he will take me, to whom I have
given my self in recompence of his service, body and soule, and
I will continue in his service, and my power shall be his. I have
yet, my well-beloved Friends, friends, brethren, and fellows, to say
that such hours, as take me tedious, fatowell, to the end that my de-
signature may not be altered by stolen from you, betwixting you here-
with (considering looking I have not broken out to take the devil out
satisfying done by me, but will keep my considerations to induce all
my friends and compassions, wheretoever, desiring both you and them
etever I have trespassed against you, friends in any thing, that you
would heartily forgive me: and as for those lewd practices, the which
these 4 years I have committed, you shall hereafter have them in
nothing: and I desire you, to show my lamentation, and the request
of your hearts, a thousand times, that you take me in a thousand
times your eyes, and my words, that he will ever defend you from
the

of Doctor Paulus.

the temptations of the Devil, & all his false deceits, not falling also, away from God, as I wretched and ungodly damned creature have done, having denied and denied Baptisme, the Sacraments of Christs booke, God himselfe, all heavenly powers, and earthly men: yea, I have denied such a God that desired not to have one last. Neither let the evil fellowship of wicked companions mislead you, as it hath done me: dissent earnestly and oft the Church: warre and strive continually against the Devil, with a good and steadfast belief in God and Jesus Christ, and use your vocation in holiness. Lastly, to knit up my troubled Motion, this is my friendly request, that you would go to rest, and let nothing trouble you: also if you chance heare any hope or rumour about the house, be not therewith affraid, for there shall no evil happen unto you: also I pray you arise not out of your beds: but above all things, I intreat you, if you hereafter finde my dead carcasse, conbury it into the earth, for I dye both a good and a bad Christian, so that I know the Devil will have my body, and that would willingly give him so that he would leave my soule in quietnes: for I pray you that you would depart to bed, and so I bidde you a quiet night, which unto me notwithstanding shall be desirable and fearfull.

This Motion or Declaration was made by Doctor Paulus, and that with a hearty and resolute minde, to the end he might not discomfourt them: but the Students wondered greatly therat, that he was so blinded for knavery, computation, and such like foolish things, to give his body and soule unto the Devil, for they loved him naturally, and never suspected any such thing, before he had opened his mind unto them: wherefore one of them said unto him, Ah friend Paulus, what have you done to conceal this matter so long from us: we would by the helpe of good Doctors, and the grace of God, have brought you out of this net, and have borne you out of the bondage and chains of Motion, whereas now we feare it is too late, to the utter ruine of your body and soule. Doctor Paulus answered, I durst never doe it, although I often minded to settle my life to godly people to better counsell and helpe: and once mine old neighbour counselled me, that I should follow his learning, and leave all my computations: yet when I was wanted to others, and to follow that good mans counsell, then came the Devil, and would have had me away, as this night he is like to doe, and said, to some as I turned againe to God, he would dispart me altogether. Thus, even thus, good Gentlemen and deare friends, was I intangled in that fanatical band, all good desires drowned, all pittie banished, all purpose of amendment utterly exting, by the tyrannical oppression of my deadly enemy. But when the Students heard this, they gave him counsell to doe nothing else but call upon

The famous History

God, beseeching him for the love of his sweet Son Jesus Christe to have mercy upon him: teaching him this forme of prayer: O God be mercifull unto me, poore and miserable sinner, and enter not into judgement with me, for no flesh is able to stand before thee: although O Lord, I must leave my sinfull body unto the Devil, being by him deluded, yet thou in mercy mayest preserve my soule.

This they repeated unto him, yet he could take no hold: but even as Cain, he also said his sinnes were greater than God was able to forgive: For all his thought was on his wifing, he meant he had made it too filthy, in wifing with his own blood. The Students, and the other that were there, when they had waped for him, they wept, and so went forth: but Faustus carried in the Hall: and when the Gentlemen were laid in bed, none of them could sleepe, for that they attended to heare if they might be part of his end, it happened that betwene twelwe and one a clocke at midnight, there blew a mighty storme of winde against the house, as though it would have blowne the foundation thereof out of his place. Hereupon the Students began to feare, and goe out of their beds, comforting one another, but they would not stirre out of the Chamber: and the Hall of the house ran out of wyes, thinking the house would fall. The Students lay nere unto the Hall wherein Doctor Faustus lay, and they heard a mighty noise and hissing, as if the Hall had bene full of Snakes and Adders: with that the Hall-doore flew open, wherein Doctor Faustus was, that he began to cry for helpe, saying, Wretched wretch, but it came forth with halfe a voyce, hollowly: shortly after, they heard him no more. But when it was day, the Students, that had taken no rest that night, arose and went into the Hall, in the which they left Doctor Faustus, where notwithstanding they found not Faustus, but all the Hall lay sprinkled with blood, his busines cleaving to the wall, for the Devil had beaten him from one wall against another: in one corner lay his eyes, in another his teeth, a pittifull and fearful sight to behold. Then began the Students to waille and wepe for him, and sought for his body in many places: lastly, they came into the yard, where they found his body lying on the horse-dung, most monstrously torne, and fearful to behold, for his head and all his joints were hatched in peeces. The fore-named Students and Masters that were at his death, have obtained in much, that they buried him in the village where he was so grievously tormented. After the which they returned to Wittenberg, and coming into the house of Faustus, they found the servant of Faustus very sad, unto whom they opened all the matter, who tolde it exceeding heavily. There found they also this Bishop of Doctor Faustus, states, and of him written, as is before declared, all the end of his end, the which was after by

of Doctor Faustus.

the Students thereto annyed: Further what his servant had noted thereof, was made in another booke. And you have heard that he held by him in his life the spirit of faire Helena, the which had by him one Sonne, the which he named Iustus Faustus: eben the same day of his death they banished away, both Mother and Sonne. The house before was so darke, that scarce any body could abide therein: The same night Doctor Faustus appeared unto his servant libely, and shewed unto him many secret things, the which he had done, and hidden in his life time. Likewise there were certaine which saw Doctor Faustus looke out of the window by night, as they passed by the house.

And thus endeth the whole History of Doctor Faustus his conjuration, and other acts that he did in his life: out of which example every Christian may learne, but chiefly the stiffe-necked and high-minded may thereby learne to feare God, and to be carefull of their vocation, and to be at defiance with all devilish works, as God hath most precisely forbidden, to the end we should not invite the Devil as a guest, nor give him place, as that wicked Faustus hath done: for here we have a fearefull example of his working, promise, and end, that we may remember him, that we goe not astray, but take God alwayes before our eyes, to call alone upon him, and to honour him all the dayes of our life, with heart and hearty prayer, and with all our strength and soule to glorifie his holy Name, despising the Devil and all his workes, to the end we may remaine with Christ in all endlesse joy, Amen, Amen: that with I to every Christian heart, and Gods Name to be glorified, Amen.

FINIS.

of Doctor Fisher.

The following is a list of the names of the persons who have been appointed to the various positions in the various departments of the Government of the State of New York, for the year 1900:

And I have been thinking much lately about the future of our country. It seems to me that we are at a crossroads. We must decide whether we want to continue down the path of division and discord, or if we want to turn back and seek unity and peace. The choice is ours to make.

6062

to the end we may remain with

namque, namque, et alio modo

අනුරාධපුරයේ දිවිය

High Peak, and Oso

உதவி

MEMORANDUM

FINIS.

